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VOL. I.

FROM THE SEAMAN'S MAGAZINE.

NEW-YORK BETHEL UNION.—SECOND REPORT.

(Concluded from page 596.)

From the scene of our own labours it is delightful to cast our eyes across the Atlantic, and review the exertions of our British brethren.

The astonishing success that has crowned the measures of their Bethel Union Society, during the short period of its existence, is almost without a parallel in the history of benevolent institutions.

Among the pre-eminent means which God has particularly blessed to advance the prosperity of the society, they gratefully recognize a spirit of Christian union of all denominations, an ardent spirit of mutual supplication, and an active spirit of evangelical diligence and zeal, in seeking out and collecting together in ships, and places of worship, the objects of its compassion and benevolence.

We can only glance at some of their exertions. On the *Thames*:—The *Upper Pool* is divided into the north and south banks. On the *north*, meetings are held every Monday and Thursday, and on the *south*, every Tuesday and Friday evenings and Sabbath evenings. Many striking instances of real conversion among captains and seamen have been made public. At the *Scotch Wharfs* meetings are held. At the *Lower Pool*, the Bethel flags have waved aloft every Monday, Tuesday, Thursday, and Friday, to invite the weary sailor to the worship of God. Pious seamen have regularly gone ashore on the Sabbath, and picked up their poor thoughtless, guilty shipmates, conducting them to the house of God.

A *monthly prayer* meeting, in each Pool alternately, has been very useful and animating.—The Rev. A. Brown has generally addressed the sailors on these occasions, and from eight to ten seafaring persons, of both Pools, have engaged in solemn prayer. Many very interesting scenes have been witnessed at these meetings, and sailors have retired with increasing resolutions to serve God, and work for his glory in whatever part of the world their lot may be cast.

At *Stepney*, many instances are recorded of pious seamen going on shore, and pleading and prevailing with landmen to attend their meetings, and become reconciled to God.

During the past year new societies have been formed in the following ports:

The English coast east of London:—Colchester, Wivenhoe, Harwich, Ipswich, and a Bethel flag ordered for Lowestoff.

North of London:—Lynn, Boston, Gainsborough, Bridlington, Scarborough, Whitby, Stockton on Tees, Sunderland, Newcastle, South and North Shields, Blythe.

On the Cumberland coast:—Mary Port, Workington, and White Haven.

The British Channel:—Watchel, and Bridge Water.

West of London:—Dartmouth, Brixham, and a Bethel flag hoisted at Poole.

South of London:—Isle of Wight, where the dutchess of Beaufort has formed a sailor's library, Lymington, Southampton, and New-Haven; also at Deal, Greenwich and Deptford—making between 30 and 40 new societies in England.

Ireland:—Societies are formed in Dublin, Cork, and Waterford.

Wales:—Newport, Swansea, Milford, Carnavon, and Bangor.

Scotland:—Aberdeen, Glasgow, Greenock, and a foundation laid for one at Leethe.—With Greenock we have had an interesting correspondence. Nor are accounts less gratifying from other parts of the world.

At *St. Johns, New-Brunswick*, meetings have been supported for three years.

Berbice, on the east coast of South America, has a Bethel flag established in its harbour.

Rio de Janerio:—In this important station is established the Bethel flag; a pious merchant has it hoisted every Sabbath, on board some ship, where he reads sermons, gives exhortations, and holds prayer meetings.

Asia has had a Bethel flag occasionally hoisted in some of her ports—a missionary is just going out from England, who promises to raise it on the Ganges, and invite sailors to the kingdom of Christ.

Europe every where presents a most interesting field for the efforts of the society, and every opportunity will be embraced of cultivating it.

A very gratifying letter has lately been received from a missionary at *Leghorn*. He had preached to Italian sailors on board a vessel called the *Sacred Family*.

At *Gibraltar* a new and efficient society for seamen and soldiers has been formed.—The Bethel flag has been hoisted on board a *Buenos Ayres* frigate, and the Lord has signally blessed the labours and zeal of the officers and gentlemen of this garrison.

In *Opporto* some pious captains have hoisted the Bethel flag.

and held religious meetings on board different ships, to the great advantage of many seamen.

Cronstadt:—A Bethel flag was presented to the Rev. Mr. Knill, when he went out as a missionary to Russia; and some captains have since hoisted flags of their own at Cronstadt. Hundreds have flocked on board. The greatest interest is excited. Dr. Henderson goes from St. Petersburg to preach to sailors at Cronstadt. An application will be made by the Russians to the emperor Alexander, that a man of war may be granted as a floating chapel for that place.

The Board might continue for hours in the detail of the most interesting occurrences; they will, however, only add that, in the course of Divine Providence, a *sea missionary* has been raised up and thrust into this new field of Christian enterprise.

On the 1st May, 1822, Captain Angas, of Newcastle, a fine young man in the prime of life—a man of property—who had retired from the sea, studied for the ministry, resided in Germany, Holland and France, to acquire the languages fluently, was set apart as a *missionary to seamen*. His whole soul is devoted to the work. He is admirably fitted for it, and his circumstances allow him to surrender himself up to this office, and to travel by land and by sea to perform its various duties without expense to the society.

This is certainly a most wonderful proof of the divine care and concern for seamen. His travels through various parts of England have been very successful in bringing forward ministers of all denominations to form one grand bond of union, and has left them in the amiable spirit of peace, love and harmony. He is now on the continent of Europe, and we wait with the most pleasing hopes to hear of his labours in foreign seaports.

With the most unfeigned pleasure the Board are enabled to announce, that the United Domestic Missionary Society, in this city, have just made a grant of \$250 to the society for promoting the Gospel among seamen, for the ensuing six months, (which we have no doubt will be renewed,) to be expended in promoting the objects of that society. And we have been informed that, with the aid of this accession to their funds, they contemplate the immediate employment of a missionary to seamen.

The London Philanthropic Gazette, in reporting the proceedings of the third anniversary of the British and Foreign Seamen's Friend Society and Bethel Union, remarks, that the deep interest the institution possesses in the minds of many valuable persons is still manifest, by the circumstances connected with the third anniversary.

The religious services began on Monday evening, 30th September, when a sermon was preached to a most numerous and respectable auditory at Zion chapel, by the Rev. G. C. Smith of Penzance. On Tuesday a sermon was preached by the Rev. T. Mor-

timer in the Strand—and in the evening, the third sermon was preached at the Poultry chapel, by the Rev. Alexander Fletcher, who kindly undertook to supply the place of the Rev. Dr. Spring, of New-York, who was prevented by ill health. On Wednesday evening, the general meeting was held at the city of London tavern, when the right hon. admiral Lord Gambier, G. C. B., president of the society, took the chair.—The great room was crowded to excess, and numbers of the most respectable friends were compelled to retire.

The noble admiral opened the business of the meeting with many lively, serious and appropriate remarks, after which, among others, the following resolution was unanimously adopted.

"That this meeting hails with real satisfaction, the noble order and efficient co-operation of Christian brethren, on the shores of the United States, and is happy to perceive, that while the vast Atlantic rolls between us, England and America are one in zeal for the Redeemer's kingdom, and are now once more united under the same flag, as a signal for British and American seamen to serve God."

In return, we can assure our English brethren, that British sailors are dear to our hearts—objects of deep solicitude, and, we trust, of fervent prayer. We most cordially reciprocate these feelings of Christian fellowship, and hail with delight this happy period, which witnesses America and Britain under the same banner: and indulge the hope of progressing harmoniously in this pleasing work, until *He* shall reign, whose right it is, from the rivers to the ends of the earth.

The Board feel peculiar satisfaction in being able to state, that the Rev. Messrs. Goodell and Bird, missionaries to Palestine, who lately embarked from this port, expressed a deep interest for seamen. They have assured the friends of the seamen's cause here, that they will endeavour to promote the objects of this institution, as far as they shall be able, consistently with their other important duties.

We hope soon to see the Bethel flag hoisted along the extensive shores of the Mediterranean; and, ere long, on the borders of the Red, the Euxine, and the Caspian seas. It was by the sea of Galilee the blessed Redeemer saw Simon Peter, and Andrew his brother, casting their nets into the sea, and he straitway made them fishers of men; and have we not abundant cause to indulge the hope that similar scenes will be acted over again in the same places, consecrated by the Saviour's footsteps and crucifixion?

On Sabbath evening, December 8th, the night previous to the departure of the missionaries for the Holy Land, a meeting was held on board the *Shepherdess*. We need not say that it was an hour of inexpressible tenderness and solemnity. Timothy Dwight, Esq. of New-Haven, Jeremiah Evarts, Esq. of Boston, and Z. Lewis, Esq. of this city, assisted in the exercises. We could not fail

to call to mind the interesting season when the friends of the apostle Paul accompanied him weeping to the ship. A part of Paul's farewell address to the elders of Ephesus was read, and we endeavoured to commend them, and all the crew, to God and the Word of his grace, which is able to build them up, and, after their warfare is accomplished, to give them an inheritance among all them which are sanctified.

The Board have now exhibited such facts as they can in the compass of a report, relative to the progress of religion among seamen, with some of the motives which should urge to more indefatigable and incessant exertions for their spiritual benefit.—It is enough to say, that seamen have precious souls—one of which is worth a thousand times more than Europe and America.

In common with other men they are liable to sickness, disease, and death—but does not their peculiar exposure to danger awaken in every Christian bosom a deep solicitude for their eternal welfare? From the very nature of their occupation—little concerned for the future—the great mass of them uninstructed in truths of revelation—lulled into security by the syren song of the carnal heart, “*all's well*,” they are often surprised by death in its most terrific forms. Who can describe the consternation that seizes their affrighted consciences in the view of a shipwreck scene—the certain prospect of a judgment?

Whither, in this extremity, shall they fly for succour? All around is dark, dreary and cheerless—one wide scene of gloom and desolation—no friendly voice is heard—no tower of help greets the eye. The darkness of midnight hangs over futurity—the heavens blacken—the tempests roar—the whirlwind rushes by—the torrent pours—the waves are ready to ingulph them, and without a refuge, and without a hope, they are swept beyond the reach of mercy. Oh! what a shipwreck is that of the soul!!

Exposed to such dangers, hardships and trials, to which, for the most part, landsmen are utter strangers, and by which they minister so oft to our comfort and enjoyment, far from sanctuary privileges, and deprived of the ordinary means of grace, they ought to share our sympathies; and our best efforts ought to be put in requisition for the melioration of their temporal condition; and more especially, to prepare them for that haven of rest, where storms and tempests never enter. During the last winter it is computed that 30,000, on the northern coast of Europe alone, perished in storms, and were launched into the ocean of eternity. Many of them, we fear, have gone to people the regions of the lost, over whose gloomy portals is written, “*Hope never comes that comes to all*.” Some, we trust, of their sainted spirits have been welcomed to the abodes of the blessed, and made companions with Abraham and Paul, where their capacities for enjoyment will expand and enlarge as long as eternity shall roll on its ceaseless ages.

Here the Board must leave the subject, in the firm assurance that it commends itself to the consciences, and will receive the prayers of Christians, and efficient exertions of good men every where, (and especially of the mercantile community,) to promote the advancement of a cause which is so intimately connected with the spread of the Gospel through the world.

To communicate moral good is the noblest employment, and the highest honour of intelligent beings—and Christians more and more feel it to be so.

Operations the most grand and extensive are multiplying everywhere around us. Another year we have been permitted to act our feeble, humble part. May the next, which is just ready to break in upon us, find us equally united, more engaged, prayerful and persevering in our Master's cause. The brightening prospects should animate our hopes—for we live in the very day-break of millennial glory.

"The days, O brethren! (says Dr. Mason,) are rolling rapidly on, when the shout of the isles shall swell the thunder of the continent, when the Thames and the Danube, when the Tiber and the Rhine, shall call upon Euphrates, the Ganges and the Nile, and the loud concert shall be joined by the Hudson, the Mississippi and the Amazon, singing with one heart and one voice, Alleluia! Salvation! the Lord God omnipotent reigneth."

Comfort one another with this faith and these words.

Now blessed be the Lord God, the God of Israel, who only doeth wondrous things.—And blessed be his glorious name for ever: and let the whole earth be filled with his glory.

By order of the Society,

HORACE HOLDEN, *Secretary.*

FROM THE CHRISTIAN HERALD.

SUNDAY SCHOOLS.

IN our last we noticed the general meeting of the New-York Sunday School Union Society, and shall now fulfil the promise then made to lay before our readers a most important document. This statement was drawn up by the "General Association of Teachers," and furnishes an unanswerable argument in favour of Sunday Schools, and presents to our citizens some of the highest motives to immediate efforts for reviving this excellent institution.

OF the *forty-five* Schools attached to the Union, *thirty-two* were suspended during the prevalence of the late epidemic, *four* of which number it is feared will not again be revived—*three*, for want of teachers, and *one*, for want of countenance by the minister. The others having recently been reopened and but partially organized, render it impracticable for the committee to present an accurate account of their present state. Some of the teachers,

having been separated from their pupils, became cold, and have not resumed their labours, and consequently many of the children have not been looked up and brought back into the schools. The probable amount of scholars is now about 1,600, and of teachers, 350. One school it is probable will be given up in the course of a few weeks, as the Superintendent stands alone in the work, and no one from the congregation can be prevailed on to come up to his aid, which will force him eventually to abandon the field.—Without doubt many dispensations of deep interest to the scholars have occurred in the families connected with the schools, during the late fever, which have not been developed. Two children have lost *both* parents, and one of them has been received into the Orphan Asylum. A coloured adult has also fallen a victim to the fever, but not without bearing evidence that his soul had been blessed by the instruction he had received in the Sabbath school, which he was first induced to attend, through the instrumentality of his children, who went to the same school.

Although there are many who can see no beauty or usefulness in Sunday school institutions; and even some whose profession is to teach and proclaim the glad news of salvation *manifest* the same disposition, yet we are happy to be enabled to show, by the following extract of a letter from a clergyman of this city, that there are those who can rejoice in, and feel the force of that emphatic expression of our Saviour, "to the poor the Gospel is preached."

"*Very dear Sir.*—The deep interest I feel in your welfare, and that of the Sunday school under your charge, induces me to address you this epistle. I desire to be remembered to the teachers of both schools. I hope they persevere in the good work: tell them I have not forgotten them, nor yet forgotten to pray for their success. It produces joy in my heart when I think I may yet be permitted again to see the faces of those so highly esteemed for their labour of love in the Sunday schools. I long to visit the schools, to exhort and encourage the dear teachers, to meet with them for prayer in our monthly circles, which have so often been marked with comfort to our souls, while bowing before our Maker and devoutly imploring his blessing upon our labours. I wish you to tell the dear children that while I am long absent from them I have not forgotten them. Tell them that it is my prayer that their lives may be spared, and that their attendance at the Sabbath school may be the means of their everlasting happiness. I hope to see them soon, and to hear that their conduct has been good during my absence—it will give me much pain to learn that any of them have been bad children."

Did all those whose office is to minister in holy things, imbibe such sentiments and cherish such feelings as are contained in the above extract, we should not want for qualified and faithful teach-

ers in sufficient numbers, not only for the support of all our present schools, but for the upbuilding of as many more.

The same causes that have cast a damp upon the schools of this Union, have operated with similar effect upon the schools of the Female Union, and other schools in our city; and it is to be feared that the next annual reports will exhibit the Sunday School cause in New-York in a diminishing, rather than an improving state, while in every other part of our land, and through the world, this subject is exciting an increasing interest, and schools are fast multiplying in every direction, and calling forth new labourers for the rich harvest that is in prospect so immediate. To the Sunday School Union of Philadelphia there were added during the past year *eighty-nine schools, four hundred and seventy-three teachers, and seven thousand and seventy-nine learners*, making in all 402 schools, 4,197 teachers, and 31,297 learners in connexion with that society. *In that city are 90 schools, 944 teachers, and 8,458 learners, besides seven evening schools, in which above 500 youth and adults of all denominations, among whom are those of the most respectable families, are instructed in the doctrines and precepts of the Christian religion by the Auxiliary Evangelical Society.*—The Sunday School Union of Philadelphia expended for books, during the last year \$5.060 06. Our Union expended during the same period for the same object, \$218 65.

To say nothing of Europe, Asia, Africa, the South Sea Islands, and different parts of America, where thousands of Sabbath schools are springing up, we notice in 14 of the West India Islands 6,187 children are taught in Sunday schools.

The last London Report of Sunday Schools, presents, in that city, 562 schools, 4,918 teachers, and 53,398 learners; of which were established the previous year 38 schools, containing 470 teachers and 4,586 learners. Sixty country societies in England report 2,567 schools, 32,766 teachers, 296,041 learners. In Wales, 172 schools, 10,580 teachers, 93,017 learners, which is one out of five of the whole population. In Scotland, 977 schools, 2,121 teachers, 47,831 learners. In Ireland, 1,558 schools, 10,370 teachers, 156,255 learners, which is 1 out of 47 of the population. Total, 5,837 schools, 60,755 teachers, 656,542 learners. Additions since the previous report, 622 schools, 14,148 teachers, 138,959 learners.

From eight counties, no reports were received, as no societies are formed, though doubtless they contain numerous schools.

In Holland, the king, nobles, and principal citizens, all patronize the schools, that assemble for religious instruction on the Sabbath—all the cities and large towns, with several villages, have these institutions under the care of the ministers, and the superintendence of the most respectable inhabitants. We have introduced this sketch of Sunday Schools abroad, in the hope that by seeing

their progress we shall be strongly reminded of our duty, and excited to more diligence and greater activity.

To take a glance at their progress through most of the civilized and much of the uncivilized world, and to contemplate on their utility and the magnitude of their operations, and suppose for a moment the subject had lost its interest in our city, affords but a melancholy view of our Christian graces, or philanthropic feelings, and suggests an inquiry into the cause of such apathy. Is it because the citizens have not hearts to bleed over suffering humanity at home? Is it because they are too impoverished to contribute a mite towards supplying a poor child with a moral precept? Is it because they possess too much pious devotion to set apart an hour on the Sabbath for the instruction of the poor? Is it true that our rulers feel no interest in the cause? Is it true that the wealthy in general withhold not only their services but their means from its support? Is it true that those who should be considered the respectable and the honourable think the instruction of the poor beneath their dignity or their notice? Or is it true that there is not enough of active and elevated piety to bring all the poor of our city under the benign influence of Sabbath schools?

Do we not experience a material inconvenience, and meet a stubborn obstacle to our success, in that division of interest by the two separate unions of the *male* and *female* schools, (an unprecedented scheme in our view?) Does not the very idea of *three* Sunday school anniversaries, *three* printed reports, *three* depositories, &c. &c. have a powerful tendency to divide and dissipate that interest in the public mind, and banish that attachment from each separately, which would otherwise be drawn to the great object, if all were concentrated in one? Besides, does not the cause suffer from an accumulation of expense incident to this separation?

Having reviewed some of the probable causes of the declension of Sunday school interest, let us now turn from the disheartening side of the picture, and see if we have progressed thus far without some fruits, as an earnest that the labours of those who persevere in this work shall be crowned with abundant success.

A superintendent remarks, that on his return to the city, after the fever, he felt in a measure disheartened, under the apprehension that neither teachers nor scholars would readily return, and had made up his mind no longer to conduct the school, and did not attend until two or three Sabbaths had elapsed, when he was induced by a friend to call and see the school, and on finding 46 children assembled, instead of 6 or 8 as he expected, his feelings, on witnessing the evident desire of the children to be instructed, were such, that he could not leave them, but continues his labours with cheerfulness and delight.

In one school about half the scholars have returned, and of six

teachers but *one* can now be found to aid the superintendent, and that but half the time.

In another the attendance of the *children* is equal to that before the suspension, while of *five teachers*, *two* only have returned.

In another, where all the teachers have returned to their stations, though many of the children have not returned, their places have been filled by 15 new scholars received last Sabbath.

A superintendent says—Our school is in an unusually prosperous state—the regular attendance greater than at any time before, and our exertions seem crowned with wonderful success, yet we esteem it only as the budding of the harvest.

We might proceed through the schools with a similar enumeration, but these instances we deem sufficient to show that the seed sown has fallen on good ground and sprung up, and that the poor children are evidently much more ready to come and receive instruction than our Christian community to impart it. Let us here be indulged in the remark, that the idea of Sunday Schools being for the sole benefit of those in extreme poverty, is very erroneous; for the fact is, that children of many, very many respectable, and even wealthy families, attend the schools and receive as much benefit in the formation of virtuous habits, and the implanting of moral and religious principles, as those of the poorer classes.

We now throw together a few out of the many facts and anecdotes which have come to our knowledge, all of which go to show the *ultimate tendency* of Sabbath schools, as well as the *immediate effects*, and to exhibit also, in a striking light, the astonishing, the salutary influence of these institutions, over not only the children, but their parents and the community.

Two boys were apprenticed in a pious family, and both very attentive at the Sunday School; the eldest, 14 years of age, has established a complete guardianship over the younger, 12 years old; not long since he was overheard reproving the other for not praying when they went to bed, and after near half an hour's persuasion got him on his knees; he would not pray aloud; "now," says the eldest, "what do you think of when you pray: let me hear." "About my God," replies the other. "But you ought to think of your sins," said the eldest.

A boy, 9 years old, one day very abruptly remarked to his father, "Kings are very wicked, but there is one King who is good, and he is the King of all the earth, and will judge all kings, and we shall see him, father, for he will judge *us too*, for every eye must see him, and we must all appear before the judgment seat of Christ." These thoughts, the father observed, he must have learnt at the Sunday School.

Two lads, 10 and 12 years of age, were overheard talking, as they passed along the street, about swearing; and referring to a former occasion, when they were reprov'd at the Sunday School:

one asked the other, "have you sworn since?" "No," replied the other. "Nor I either," rejoined he, "nor will I again."

Two lads made a visit to a school, after having been absent more than a year, and approached the superintendent, when the elder said, we are happy in the privilege once more to come and see you and this school, which looks as delightful as ever.

Two boys, who had been absent from the city three or four months, on re-entering the school, while the superintendent was addressing the children, were so affected that both burst into tears as they went to their accustomed seats, and when he had closed, they hastened to seize him by the hand, and pour forth the joyful feelings of a grateful heart, as when a child returns after a long absence to the bosom of parental affection.

In administering reproof to an orphan lad, of 13, for careless conduct, the teacher said, "I believe you do not care for me or my advice;" to which the lad replied, with much feeling and energy, "Yes, sir, *I do* care more for you than for any of my friends."

If these instances go to prove the happy and abiding influence of Sunday Schools, the two following will no less exhibit the salutary effect of a well-timed visit and reproof by a teacher. A boy who had a long time absented himself from the Sunday School, was almost given up as hopeless. One day, in company with a gang of young depredators in Coffee-house Slip, while in the act of stealing coffee out of a bag by the handful, and handing it to his comrade, who was stationed just by, behind another boy, caught the eye of his teacher; he started, gave the signal, and the other followed with what plunder they had got. The teacher embraced the opportunity, and called on him in the evening, and found him trembling, in expectation of being accused before his parents for his acts of thievery; but seeing he needed no accuser, he made no allusion to the subject, but reasoned with him on the loss he might sustain by his absence from the school. The boy ingenuously acknowledged his error, and promised to attend the next Sabbath, which he did, and has continued from that time (which was six or eight months ago) as attentive as any one in the school.

A teacher happened to call at the home of a lad, who was habitually truant and disobedient to his widowed mother, just as he was about to join his comrades in some enticing enterprize: as he entered, his sister entreated him to stop the boy, who she said had been left by the mother to assist her in some work which could not go on without his aid. After a short, but affectionate reproof, the teacher left him, somewhat affected, but too stubborn to promise not to go away. On a subsequent visit, the teacher was told that the boy had from that time behaved uncommonly well, was industrious, and refused to go out with his companions.

We will here relate some instances of particular influence over

the parents, and the confidence reposed by them in the Sunday School teacher.

A teacher asking for a boy one morning, the mother answered, "Oh, I have sent him to school (one of the Free Schools.) After your advice the other day, Stephen and I felt ashamed, and I told him, poor as I was, I would keep him from school no more to gather chips, but he should go to school every day." She is indeed poor, and the labour of the boy in gathering chips was equal to a load of wood a month, yet this, which before seemed so necessary to their support, she could readily forego for the good of the child. This is but one of many similar instances where parents have freely relinquished present good, to put their children in the way of receiving good instruction, and remove them from the influence of bad morals.

A lad who had been placed at a porter house, and whose wages, a dollar a week, was of no small account to his needy parents, was taken away and restored to the Sunday School, on being reminded by the teacher of the evil that such a situation might be to the boy, by the corruption of his morals.

A teacher observes, that on visiting a family he was delighted to find the mother surrounded with a school of little girls. This woman had sometime before stated to him, that owing to the neglect of an intemperate husband, their means of support were so uncertain that she could not pay for schooling her two little girls, and she scrupled to send them to the free school, when he advised her to take the course she had now adopted, and which will enable her to educate her little ones, and afford them a partial support.

One observes, we have succeeded in every instance, in removing prejudices against vaccination, so that every one within our limits has either been vaccinated or had the small pox.

A person who, from unwillingness to trust his children from under his own immediate notice, had hitherto instructed them himself, by living in the district of one of our most efficient schools, observing its operations and influence, and admiring the usefulness of the system, yielded his objections, and consigned his son to the school.

A parent going to sea, and about to leave his only son, with his grandmother, placed him in the guardianship of his teacher, in the event of her death.

Many are the instances in which parents have sent for the Sunday school teacher, formally to commit their children to his charge, when called to leave the city—saying they could not leave them behind without great uneasiness, unless the teacher would consent to exercise a care over them.

The widowed mother of a family, long since separated from the school, and now in New-Jersey, writes—"I know not how soon I may be called from my dear children; but should it be so,

I entreat your affectionate instructions and advice to them, though distant from you."

(To be continued.)

ADDRESS

Delivered before the Managers and Directors of the American Bible Society, by the Rev. DR. MILNOR.

Mr. President, and Gentleman Managers and Directors:

IN obedience to a resolution of the Board, it has become my duty to submit to you a few observations on the interesting occasion of our present assemblage.

It has been considered by you, and justly considered, as a suitable opportunity for mutual felicitation, and for strengthening each others hearts and hands in the prosecution of that labour of love, in which it has been our happiness for several years to be united.

So important an achievement as that accomplished in the erection of this handsome and commodious building, comprising, as it does, every requisite accommodation for the various purposes of our flourishing institution, will form an æra in its history. It is an affecting moment, to set up our "Ebenezer," confessing that "hitherto the Lord hath helped us:" and while, in the retrospect of the past, we gratefully acknowledge that he hath indeed "done great things for us, whereof we are glad," to profess our determination still to repose our confidence in his gracious and providential aid. We are now, as a Society, only in the seventh year of our existence. Our operations were commenced without any endowment but the hope of God's favour towards a work immediately designed to promote his glory, and of the support of good men in a cause in which the happiness of mankind was so intimately concerned. God, we believe, has given evidence of his approbation in the providential facilities and succours which have been afforded us. Good men have not withheld their aid from an object so well calculated to enlist the best affections of the heart. Even that opposition, the spirit of which, in some feeble measure, found its way across the Atlantic, after having in vain endeavoured to hinder the work of Christian philanthropy in Europe, has been still less able to sustain itself in a country where, happily, intolerance is unknown, prejudice envelopes but a small portion of the community, and the minds of men, under the fostering influence of our free institutions, are more accustomed to liberal expansion on subjects connected with religion, or the welfare of the social state.

Even those, who have found imagined difficulties in the way of an actual association with us in the operations of our Society, are in very few instances willing to acknowledge themselves inimi-

cal to its design: their objection lying principally to that general union of Christian exertion, which we frankly acknowledge as the principle and bond of our institution, and esteem the happiest feature by which it is adorned.

Through the blessing of Almighty God, the cause of truth is daily gaining accessions from the hesitating and doubtful; and the American Bible Society may now be considered as firmly seated in the affections, of by far the greater part, of the religious community of our extensive country, and, as embracing among its friends, the excellent of almost every name. Its operations have been of a growth coincident with the means that Christian benevolence has supplied, and the evidence of every day's transactions attests how well it merits the appellation of a National Society: a comprehensive designation, indicating that it combines in the list of its friends and advocates, a large number of the virtuous and good of every state of which this great union is composed; that it looks alike to all for the supply of the large revenues which it needs; and that, as an abundant fountain, it sends forth its fertilizing streams in every direction, to the remotest limits of our land. I trust, also, that this institution will continue to deserve the name of National in another sense, that is, in respect to its probable permanency; for our fond anticipations lead us confidently to believe, that its duration will be at least coeval with the inestimable and well established forms of civil polity by which our rights and liberties are recognized and protected. Yes. Be assured this Society is not destined to an ephemeral existence. Its object is too sublime, its advantages too obvious, its continuance too necessary, to allow us to indulge any question as to its stability. Long after our bodies shall be dissolved and mingled with their kindred earth, and our spirits have been consigned to their allotted state beyond the grave, we cherish the persuasion, that this noble monument of Christian charity will remain, unimpaired in its principles, enriched in its resources; and in its operations, exhibiting a magnificence of design, and a boldness of execution, that may not disdain a friendly rivalry with its illustrious predecessor in Britain, which is now the wonder of the world. We are authorized to apply to this subject a degree of confidence which may not be attached to any secular design, nor even to many religious enterprises of a more confined or less simple character than this. Its object is one in indisputable coincidence with the designs of heaven. That book, to the distribution of which, without mutilation or addition, it consecrates its labours, is a revelation from God. It contains the only external communications he has ever made to our world, and, as far as we have any acquaintance with his purposes, all the communications which that world will ever receive at his hands. It is a perfect revelation, containing all that is necessary for man to know, believe, and practise. It carries back our view to the origin of all things, and directs it forward to their

consummation. It shows us what man was by nature, what he has become by transgression, what he must again be, if he would regain the favour of God, and be happy with him for ever. It tenders propositions of infinite mercy through a Divine Mediator, the influences of the Holy Spirit to incline the heart to their acceptance, and his continued assistance in the required preparation for eternal glory. It opens sources of heavenly consolation under the trials and vicissitudes of life, and qualifies the humble partaker of its benefits to meet the stroke of death without terror or dismay. The mind impressed with the value, and subjected to the influence of truth, in its survey of the inspired volume, finds all its desires satisfied. The rule of faith, in all things connected with salvation, is perspicuously and plainly unfolded: the path of duty, so delineated that "the way-faring man, though a fool, need not err therein;" and both are so wisely and wonderfully framed, as to be adapted to every imaginable state of society, and every individual allotment in life. The principles of this invaluable Book, like the nature of its Author, are unchangeable and eternal. No revolutions in human governments, no alterations in personal circumstances, can in any wise affect the stability of a single scriptural rule of truth or duty. Now if this be a just estimate of the character of the sacred oracles, to whose dissemination we are solicitously devoting our efforts, never will a period arrive while the world subsists, when means, such as are now pursued, will not be necessary to render them accessible to the poorer classes. As avenues for their circulation multiply, and they obtain an increased influence on the minds of men, they will require to be conducted on a scale incalculably greater. More numerous hearts and hands must be engaged in the mighty work. More of that silver and gold, which belong to the Lord of Hosts, must be poured into his treasury, and thence, transformed into Bibles, be sent forth to gladden the dreary and disconsolate mansions of poverty, and invest their hapless tenants with treasures such as "the world can neither give nor take away." Surely, if ever there was a cause, indisputably sanctioned as the cause of God; if ever there was a cause, that ought to present an irresistible claim to the patronage of all who receive the sacred Scriptures as a genuine and authentic revelation from him, and who believe that they are "able to make wise unto salvation through faith in Jesus Christ;" if ever there was a cause whose zealous and judicious management promised extensive and permanent benefits to the world without the possibility of injury, it is that which it is the honour and the happiness of Bible Societies to maintain.

And what is the practical suggestion that these views should bring home to our minds? What, but that a corresponding regard be felt by its conductors to the character of the measures prosecuted for its support and advancement. Let an enlargedness of mind, commensurate to the magnitude and excellence of this ho-

ly design, prompt to generous and extended effort. Here, no narrow views should intervene to sink the spirits of the vast body of Christians, whose hopes, unlimited by local bounds, and rested on the sure word of prophecy, look forward to the period when the most distant and degraded of the heathen, shall, through the medium of the Bible, and the accompanying energies of the Spirit, be made to realize that "the Gospel is the power of God, and the wisdom of God," and be invested with the blessedness of becoming believers in that unseen Redeemer, who is "able to save to the uttermost all those who come unto God by him." No unfounded apprehensions should clog the labours of Christian philanthropy, no partial failures, or temporary disappointments, weaken their confidence in that Almighty Being, whose glory they desire to promote by extending far and wide the knowledge of his name. His providence and grace will never desert his faithful servants, while, with prayerful dependance on his goodness, they are engaged in planning schemes for the accumulation of funds, and for their profitable and economical employment in effecting his hallowed purposes of mercy. He will control events, and influence the wills of men, so as to conduct them to a favourable issue.

The propitious circumstances under which, blessed be God, we are this day convened, evince that sentiments like these have hitherto animated your proceedings; and the gratifying success which has attended your past labours should, in union with the promises of holy writ, form a pledge, that He, who first excited in the minds of Christians a holy zeal for the spread of revealed truth, will maintain it glowing and undiminished, communicate the sacred impulse from heart to heart, and exceed, in the results of his all-powerful co-operation, your loftiest expectations.

Let us beware how any ungrateful murmurs escape our lips, or any distrustful feelings be allowed indulgence in our minds. The American Bible Society may be considered as still in its infancy; yet it exhibits a growth fully proportioned to the few years of its existence, and far exceeding the anticipations of many of those who gave it birth. In the sum of its receipts, and in the number of its auxiliaries, it has a most encouraging evidence of God's blessing and public approbation.

It is not such a brief period as that which has already elapsed, that will enable an institution, even of the catholic and benevolent character of this, to expand to the dimensions of a country so extensive; in many places, so sparsely peopled; and so deficient in pecuniary resources, as often to present an admissible apology for a seeming apathy in its support. Even where these difficulties do not exist in their full extent, and no sentiment of opposition to the principle of Bible Societies is felt, repeated exertions are often required to rouse the serious and well disposed into activity. Many have come slowly into right convictions on this subject, who have subsequently espoused with eagerness, and become powerful

assistants in the Bible cause. Whether any thing can be accomplished, whether the time has arrived for commencing an attempt, whether they are the most suitable persons to undertake the task, and how it shall be done, will be questions often occasioning hesitation in particular districts, and for a season preventing active co-operation in our design. I congratulate you on the encouraging success of the efforts you have already made to remove or lessen difficulties of this kind. The indefatigable officers who have charge of the domestic concerns of the Society have done much, and your travelling agents still more, in arousing the lethargic, encouraging the timid, and assisting the active friends of our object. But these means, laboriously as they have been applied, have hitherto but partially subserved their desired end. Let them be multiplied and vigorously pursued. Enlarge greatly your correspondence, not merely with your auxiliaries, but with pious and influential Christians, where none exist. Open the most accessible sources of information as to the state of those institutions, their want of aid, and the most eligible means of supply. Send forth, into regions not yet visited, spirited and able functionaries, fully possessed of your views, and qualified to impart your wishes with eloquence and effect. Experience shows how much may be done by agents such as these. Their well-timed appeals to Christian sympathy and feeling, would, I am persuaded, excite an interest in our cause from one extremity of the country to the other.— I rejoice that these things now occupy a prominent place in your deliberations, and have no doubt the measures in which they shall issue will be found in no inconsiderable degree to accomplish the desired end. In the ample provision now made, by the erection of this building, for a large extension of our operations, we have an assurance that we shall be able to meet any demand for the Bible that may arise out of an increase of our auxiliaries, and the more general excitement of an anxiety to possess this invaluable treasure.

The plan in prosecution for raising the sum necessary to defray the cost of the permanent accommodations in which we have this day had the happiness to enter, by a private subscription, and thus exempting the funds of the Society from the burden of their erection, while it is honourable to the liberality of our immediate fellow citizens, will be a pledge to our distant brethren of the deep interest here felt in its success. It will also assure to them, the stability of the basis on which the institution rests, its increased facilities in carrying on the various processes connected with the preparation of the sacred Scriptures for circulation, and the improved economy which will now be introduced into every department of the establishment entrusted to our care.

It would be a singular oversight were I to omit, on such an occasion as the present, my congratulations on the Christian harmony that has hitherto characterized your proceedings. That a dif-

ference of sentiment on questions of expediency should occasionally exist, is not surprising, nor do I know that it is to be very seriously regretted. Variety of opinion produces discussion. By discussion light and information are elicited. Measures proposed, after being thoroughly canvassed, obtain, if they deserve it, general concurrence; or they are amicably modified, and receive your sanction with improvements grateful to their authors; or, if likely to prove injurious in their consequences, are withdrawn, or otherwise disposed of, without offence to individual feeling. Mutual forbearance and respect have been and will be found grand ingredients in the continued preservation of harmony; and harmony is the vital principle of such an association as this, the adhesive cement which can alone prevent its crumbling into ruins. Sacrifices of individual prepossession must be made when it is necessary for the continuance of union, and Christian amity and kindness must be mingled in our most animated deliberations on the varied details of the great interests committed to our care. O let it be our study so to conduct the duties of this place, that to us, may at all times be applied the eulogy bestowed, even by their enemies, on the followers of the Redeemer in the infancy of Christianity, "See how these Christians love one another." Past experience has established one point beyond all dispute; and that is, that the seeds of contention are not necessarily sown with the differences that prevail among us, either in points of doctrine or modes of worship. Our illustrious prototype, for more than eighteen years, has exhibited a spectacle of harmony amongst the conductors of her multifarious and widely extended operations decisive of this question. In truth, without offence to any society of Christians, it may be asked, where is the particular denomination, in the management of whose interior polity and concerns, there have not been occasionally manifested a greater discrepancy of views, and more exasperated collisions of feeling, than have occurred in this immense association of Christians of every name? It is believed the question might be ventured by other principal as well as subordinate Bible institutions; and without violating the modesty with which it becomes us to speak of our own transactions, we have no doubt it might be asked in regard to our own. How gratifying is it to see, in the past history of Bible Societies, the prognostications of illiberal minds on this head so completely falsified by fact; and how encouraging a ground of confidence does it supply of the continuance of a like spirit in all their future proceedings. Nor will the benefit of this conciliatory feeling be confined within the doors of these excellent institutions. Though we may not bring our minds to an agreement on points which have occasioned a separation of Christians into sectional distinctions, we will learn to respect each others motives, to dismiss prejudices and misconceptions arising out of our previous personal unacquaintance with each other, and to acknowledge how much that

is estimable and good is often to be found in those, from whom, on particular topics, we most widely differ. The spirit of Christianity will be found less dependent than we have imagined on the peculiarities, to which, however excellent in themselves, we may have attached undue relative importance; and while we feel ourselves constrained to adhere to such sentiments as our deliberate judgments continue to sanction, we shall not be forward to condemn in others the exercise of a similar privilege. This is a collateral advantage, arising out of Christian union in the Bible cause, which no longer requires to be hypothetically stated. The ameliorating influence of Christian charity is inwardly felt, and practically exemplified, by the members of these institutions. Some of us are old enough to look back, and compare the former and present state of feeling towards each other of Christian ministers and professors in districts with which we are familiar, and, I believe, we shall unite in our testimony, that, with exceptions too insignificant to be regarded, where Christians have been brought to act together in this labour of love, asperities have been smoothed, mutual indulgence cherished, and social intercourse placed upon a footing of kindness and affection. What a delightful aspect of Christian amity was, for many years, presented in that harmonious confederacy of talent and exertion in the active duties of the British and Foreign Bible Society, exhibited by the Churchman Owen, (long live his memory in our affections!) the Baptist Hughes, the Lutheran Steinkopff, with their laborious coadjutor, the Quaker Dudley. Nor is it less pleasing to behold now, in the committee of that Society, an assemblage of distinguished men of almost every religious name, conferring, in the spirit of their common Master, on the interests of his kingdom, as connected with the distribution of his word. They may fearlessly invite a contentious world to enter their peaceful mansion, and say to them, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Yes; and I trust, for a far longer period than any of us will live to witness, gainsayers may be invited within the portals of this peaceful mansion, to witness here the uninterrupted prevalence of that fraternal affection which the Psalmist, in his beautiful eulogy, compares to "the precious ointment upon the head of Aaron, and to the dew of Hermon, and the dew that descended upon the mountains of Zion;" and may the supporters of this institution, realize the glorious consequence, that "here the Lord has commanded his blessing upon them, even life for evermore."

I am happy that on this cheering occasion we are favoured with the attendance of so many of our friends. It will not be deemed, I hope, indecorous, in the discharge of the duty of addressing this Board, to turn from them, for a moment, for the purpose of offering to our brethren and sisters, representing the auxiliary societies in this city, my sincere congratulations on that measure of success which has been the fruit of their past labours, to urge upon them

an earnest prosecution of the interesting objects before them, and to throw out one or two respectful suggestions. Their primary attention is properly directed to the poor of this city found destitute of Bibles. The judicious measures in which we understand our female friends are employed for the purpose of ascertaining the wants of this class, merit unqualified approbation. Their full accomplishment, whether reference be had to the effect here or elsewhere, is a desideratum. Confident I am, that their inquiries will lead to a like result with those pursued in other places, and that the families and individuals found destitute of the treasure of divine truth, will far exceed their previous calculations. In the anticipation of such a discovery, much exertion ought to be now used in providing funds adequate to the supply of the wants thus disclosed. And can it be questioned, when the number of actual contributors to these institutions is compared with the whole number of our fellow citizens who are able to contribute, making a large allowance for such whose avarice or profligacy, or indifference to religion, render them insensible to the value of our design, that very many more, by suitable solicitation, might be induced to co-operate, at least in a pecuniary way, in its promotion? Your accurate examination will, I am persuaded, remove all scepticism as to the extent of the actual necessity; of which not a few, less conversant than yourselves with the condition of the poor, still profess to entertain a doubt. During the whole of your existence as Bible Societies, you will probably have a permanent apology for solicitation, in the wants of our own poor: the increase of this class, especially from abroad, being likely constantly to occasion a large demand on your depositories.

But I am desirous of impressing on your minds considerations of greater extent, that you, in your turn, may make their presentation, an available plea, in your conferences with those whom you are entreating to unite with you in your holy work. Your Societies are the proper representatives of the Bible interest in this city, and will be looked to as a criterion of its extent.

In the immediate vicinity of the Parent Institution, if its conductors are seen to possess and manifest a deep concern in the great cause, you will be expected by your sister Societies in other places, to be actuated by a kindred feeling, to make efforts proportionate to the character of this city for wealth and liberality, and to exhibit the evidence of your having efficiently called them into exercise, in the increased aggregate of your income and disbursements. If the treasury of the Parent Society be only replenished from abroad, or the amount of the surplus funds contributed by you for general purposes be strikingly small, considering the source from whence it is derived, it is easy to predict the paralyzing effect of this inauspicious example on our small and struggling auxiliaries throughout the union. On the contrary, few circumstances will be more stimulating to exertion, in these feeblar branch,

es of our association, than a noble exhibition of beneficence in a metropolis on which so many eyes are constantly placed, to which so many of our intelligent Christian brethren from all places daily resort; and where the very honour of having seated within its bosom the great National Society, will be considered as warranting the expectation of uncommon enterprise, zeal, and liberality in its inhabitants.

As an incentive to diligence in the accumulation of funds, let it be remembered, how extensive have become the gratuitous donations of the Scriptures by the Parent Institution to its auxiliaries in those parts of our country where little can be collected in aid of our object; and yet a famine of the word is most distressingly felt. In truth, many of our distant societies are chiefly useful in the character of intelligent and prudent distributors. In new settlements especially, it cannot be rationally expected, until the privations and difficulties always attendant on the first years of their existence shall terminate, that their contributions will be in any measure commensurate to their necessities. Can we well conceive a more pleasing destination of charitable succour, than that which is sent to the relief of these our brethren, too often deprived, not only of the Scriptures, but of all the edifying and consoling ordinances of religion. How ought your example to stimulate Christians in places where affluence abounds, and there exists no such lamentable deficiency of means for religious improvement as those adverted to, "to be ready to give, and glad to distribute," towards the spiritual wants of their brethren, placed, in the providence of God, under circumstances so inauspicious either to religious or moral improvement. In achieving the desirable object of a large addition to your current receipts, you have another ground of persuasion that ought to make a deep impression on minds feelingly interested in the prophecies and promises of Holy writ, and duly observant of the signs of the times. No believer in revelation will question that a period is to arrive, "when all the kingdoms of this world shall become the kingdoms of our Lord and his Christ;" when "all Israel" are to be brought in with "the fulness of the Gentiles," and "all shall know" our divine Redeemer "from the least to the greatest." No intelligent pious observer of the course of Providential events can avoid seeing, that, through the instrumentality of a great variety of human operations, to which his Spirit has prompted in our day, this stupendous work is in a course of accomplishment. Amongst these, Bible Societies occupy a prominent place. The vast number of translations of the Scriptures into the languages of heathen nations, which have been made or aided, more especially by the British and Russian Bible Societies, and the wide-spread distribution of them, connected with the astonishing efforts of various missionary institutions, promise to hasten the longed for, glorious æra, when "God shall give to his Son the heathen for his inheritance, and the uttermost parts of the

earth for his possession." Tell then the hesitating Christian, whose contribution you solicit, that he has one motive for the charitable act in the benefit he will render to his immediate fellow-citizens, who from the pressure of poverty have to ask for the Bible as an alms; he has a second motive in the direction of your surplus funds through the channel of the Parent Society to the supply of the more destitute parts of our own land; and he has a third, in the hope of eventually enabling its conductors to take a part in the noble work of sending the light of the Gospel to the benighted heathen. For, whatever variety of opinion may obtain amongst us, as to the time when our operations shall be thus extended, it cannot be denied that they are authorized by the constitution of our Society, that they were held out in the address of its framers, as an inducement to a munificent public patronage, and that whenever deemed consistent with a suitable regard to domestic necessities, a participation in them will be a grateful work of Christian charity to every feeling heart. I trust I shall be pardoned for intruding on you remarks of so little novelty. My only desire is, to "stir up your pure minds by way of remembrance," and to avail myself of the peculiar circumstances under which we are this day assembled to give alike a new impulse to your labours and our own.

Mr. President,—An angry opponent of the Bible cause, once deridingly applied to the astonishing efforts now making in its support, the appellation of "the Crusade of the nineteenth Century." Its friends were little offended by the allusion. Thanks be to God for the rational persuasion their minds are permitted to cherish that "this Crusade will never terminate; like those of a darker age, in abortion and disappointment." The great associations by which it is conducted will never, in their progress, exhibit the desolating career of those to which they have been compared, but carrying with them only light for the ignorant, comfort for the afflicted, and peace for the troubled conscience, are destined to produce effects lasting and momentous on the temporal and eternal welfare of mankind, and, "watered by the dews of the Divine blessing, to exist until their benevolent and exalted aims shall have arrived at their fullest consummation."

The enemies of this holy cause, whether they be infidels or mistaken Christians, will be found successively retreating from a useless conflict with establishments so manifestly aided from on high, and making the desponding acknowledgment of a learned, but inveterate assailant in Great Britain. "I have abandoned," said he, "the thought of opposing the Bible Society. When an institution is supported with all the fervour of religious enthusiasm, and is aided by the weight of such powerful additional causes, an attempt to oppose it is like attempting to oppose a torrent of burning lava, that issues from Etna or Vesuvius."

Mr. President and Gentlemen,—In the American Bible Society

there is laid the foundation of an immense fabric of Christian beneficence. We may live to see a further encouraging growth and expansion of some of its parts; but to the labours of future generations will belong the delightful task of finishing the design, and completing an edifice of immeasurable grandeur and extent.

I conclude in the expressive language of one of the communications of our illustrious ally in Great Britain: "While we offer for ourselves and the members of our Society, the tribute of unfeigned gratitude and devout thanksgiving to Almighty God, and humbly to implore the continuance of the Divine favour on our proceedings, let us hope that an increasing sense of the infinite importance of the Holy Scriptures to the temporal and eternal well-being of mankind, will impart new vigour and activity to that zeal, which at this period animates Christians for the diffusion of them; that the charity, which has been consecrated to this pious use, will never cease to flow until it shall have watered all the parched and barren spots of the habitable globe; and that the seed of the word which has been so extensively sown may bring forth the fruits of righteousness, even an hundred fold."

UNITARIANISM.

Extract from Dr. Miller's Letters on Unitarianism.

(Continued from page 604.)

IV. The FOURTH Prejudice which I shall mention is, the disposition in multitudes to REVOLT AT THE SUGGESTION OF ANY THING MYSTERIOUS IN RELIGION. This prejudice and outcry against MYSTERY, are among the weapons which Unitarians most frequently employ against Orthodoxy; and at which many who call themselves Orthodox are often perplexed, and at a loss to answer. The substance of the objection commonly made on this subject, may be thus expressed—

"The term *Revelation* is only applicable to those things which are *made known*, consequently which are brought down to a level with our reason, that is, which may be comprehended. What is not brought down to a level with our rational powers, cannot be understood, and of course, is no revelation to us. Did the Gospel really contain doctrines above reason, it would, so far, cease to be a divine revelation. We may also safely conclude, that, as the Gospel was originally preached to the poor, and intended more especially for them; as it is a revelation to babes in knowledge, it cannot be supposed to contain any mysterious or incomprehensible doctrine. Nay, to believe a doctrine which we cannot comprehend, is impossible and absurd. We may say we believe it; but we cannot really believe it, because we know not what it is. And if we say we believe what we do not understand, we, in

fact, say we believe we know not what; and how, in that case, are we either to explain or give a reason for what we believe. It is impossible. Where Mystery begins, faith and religion end."

The first remark which I have to offer on this reasoning, which, in truth, scarcely deserves to be called plausible, is, that if it prove any thing, it proves by far too much. It will banish from the list of credible things many articles of belief, which no man in his senses thinks of doubting, much less of rejecting. In fact, upon the principle of the reasoning just detailed, a man can believe nothing, or next to nothing; for, assuredly, there is nothing either in nature or in grace, either in creation or in providence, which he can fully explain. Mystery surrounds us; it besets our path, wherever we go; and on every subject that comes before our minds, physical or moral, after we proceed a very few steps, we are met by impenetrable mystery. The *facts* are indubitable, but the *manner* in which they exist as facts, the *process* by which they are brought about, and the *reasons* of that process, are alike wholly unknown. The truth is, it is only allowed to man in the present state to perceive *effects*; to observe *facts*; to arrange them in the best order, and to make the best deductions from them, that he can; that he may foresee how far similar effects may be expected in given circumstances, and thus be able to apply them to purposes of practical utility. He can do no more. He may talk in proud and pompous language of unfolding and explaining the secrets of nature, and may sometimes imagine he has really done so: but it is an entire mistake. Still all he knows is a few facts. Of the *essence* of things, or of the *nature of causation*, in any case, he knows nothing—literally nothing.

Again; does any one doubt the propriety of saying that many of the attributes of God are *revealed* to us in his word? Yet no one means by this that revelation enables us to *comprehend* them; but only that it asserts the *fact* that such perfections *exist* in Jehovah, and makes a practical application of them. For example, that God is OMNIPRESENT, revelation distinctly and frequently affirms. But does it *explain* this attribute of the Supreme Being? Does any man think of comprehending it? Should we not consider that man as insane, who should talk of being able to comprehend it? What do we mean, then, when we say that this doctrine is *revealed*? We certainly mean nothing more than that we are assured the *fact exists*, as before suggested. In like manner, the Unitarians, as well as the Orthodox, are accustomed to say, that the scriptures reveal a future world of bliss and glory, prepared for the righteous, after death; and also to inform us that the happiness of that world will exceed our highest conceptions. But do we comprehend that *exceeding and eternal weight of glory*? How does the disembodied spirit, after death, travel to that world? How does it perceive and enjoy the unutterable glories of heaven, without bodily organs, which are the inlets to our principal pleas-

tures, and the instrument by which the soul acts, in the present life? How will all the activity, and the intercourse, and the services of that exalted state be carried on? Above all, what is comprehended in *seeing God face to face, and knowing as we are known?* I profess not to be able to explain one of these glorious realities; while yet we all admit that the general facts are undoubtedly "revealed." These things are not, indeed, incomprehensible in their own nature; but only by us, as long as we are in the body. Glorified saints comprehend them entirely; and so will saints now on earth, by and by, when their faculties are enlarged. But even glorified saints are, probably, not able to comprehend many things which are easily comprehended by *Gabriel*. But as God is a Being who has no parallel in the Universe; and as our knowledge of all beings must be derived through the medium of analogy, that is by means of some other being, with which we are more familiar; so it is certain that, to eternity, the most exalted creature will see many glories in Jehovah which he will be forever unable to comprehend.

Now, to apply all this to the case in hand. We say, that the one only living and true God exists in a Trinity of Persons—the Father, the Son, and the Holy Ghost; that the Father is of none, neither begotten nor proceeding; that the Son is, in a mysterious manner, eternally begotten of the Father, and is a Divine Person, equal with the Father; that the Holy Ghost is also a Divine Person, proceeding from the Father and the Son, from all eternity; and that these Three are One. the same in substance, equal in power and glory. We think that the Scriptures reveal this mode of the Divine existence, that is, declare the fact, without explaining it; and, on the authority of scripture alone, we believe the fact, simply as revealed, while we confess ourselves utterly unable to comprehend it. We do not suppose that any man on earth ever did, or ever can, understand this august mystery. Whether glorified spirits, or angels round the throne of God comprehend it, we pretend not to conjecture; although we have no doubt that many things relating to the Divine mode of existence will be, to the most exalted principalities and powers in heaven, entirely and forever incomprehensible; and, for any thing we can tell to the contrary, that under consideration may be among the number.

But, however mysterious this fact, as to the mode of the Divine existence, may be, it is not more incomprehensible than the Divine Omnipresence, and other attributes of the Godhead, which are revealed in scripture, and which Unitarians, no more than others, ever think of calling in question. It is said to be utterly incredible that any being should be One and Three at the same time. There is said to be an absurdity—a self-evident, mathematical absurdity, in the very proposition; and no one, our opponents allege, can be required to believe that which is, in the very nature of things, and in terms, a manifest absurdity. They confess that we

may believe that which is *above* reason, but not that which is plainly and undoubtedly *contrary* to reason. But does not all this presumptuous language arise from our venturing to do, what the scriptures expressly and strongly condemn, viz. considering God as a being *altogether such an one as ourselves*? When the Most High speaks of himself to mortals, it must be in the language of mortals. But shall we not certainly and greatly err if we interpret that language as meaning, when applied to Jehovah, the same thing that it means when applied to ourselves? Yet is not this error the foundation of the whole objection? When it is objected that the doctrine of the Trinity is contrary to reason, what is meant? Does the objector mean, that the doctrine is contrary to the nature of things; contrary to reason, as it exists in the infinite and eternal Mind? If this be his meaning, the assertion is utterly denied. He does not understand what the nature of things is; and, of course, is not qualified, unless to a very small extent, to pronounce what is, or is not, contrary to it. Until he is able to comprehend the NATURE OF ALL THINGS, and among others, of GOD HIMSELF, he surely ought to be cautious in pronouncing what is irreconcilable with reason. But if he mean, that the doctrine in question is contrary to *his* reason;—contrary to *his* narrow, unphilosophical prejudices, which render him unwilling to allow any thing in God which he does not perceive in himself, or in creatures,—then, it may indeed be so, that the doctrine in question cannot be reconciled with such reason; but this, I humbly conceive, will be no solid objection to it with any reasonable man.

On account of the poverty of language, we are obliged to express our ideas of the Divine simplicity by the term *UNITY*. Perhaps it is the best word for the purpose that language affords. But before any one undertakes to decide that a Trinity of Persons in God is consistent with the Divine Unity, he ought to be able to tell us WHAT *UNITY* IS. But is any man able to do this? Most people are, probably, ready to suppose, at first view, that this is an easy task; that the idea expressed by this word is so plain, simple, and perfectly intelligible, that there is no difficulty in defining it aright. But I suspect that the more an enlightened and acute mind contemplates the subject, the more he will be inclined to believe, that, like the subject of *personal identity*, and some others of similar character, there is a difficulty in comprehending and stating it, which is almost, if not altogether, insuperable.

But further; suppose we were able to comprehend and define perfectly what *Unity* means, and to remove every difficulty on that score; has any Trinitarian ever said that the Deity is *one* in the *same sense* in which He is *three*? If any thing of this kind had ever been asserted, it might be called a contradiction. But this, it is well known, is explicitly disavowed, and the contrary asserted, by all sober believers in the doctrine of the Trinity; and how far it is consistent with candour and honesty, in disputants on the

Unitarian side, to be perpetually recurring to an implied charge on this subject, for which there is no foundation, I shall not at present stop to inquire. Let it be distinctly understood, then, that when Trinitarians say there are three Persons in the Godhead, they do not by any means intend to say, that God is *three* and *one* in the *same* sense. The Unity refers to one respect, the Trinity to another. How this is to be explained, they do not pretend to know, or even to have an opinion. They consider it as their duty, simply and humbly to receive the fact, as a great mystery, without presuming to comprehend it, or to attempt a development of the manner in which the fact exists; just as they receive the fact of the Divine Omnipresence, or of the blessedness of heaven; although the same Bible which reveals these facts, declares that they are both far beyond the reach of our minds.

But it will, perhaps, be asked, what we *mean* when we say, there are three *Persons* in the Godhead? What kind of distinction is that which is expressed by the word *Person*? We frankly answer, we do not know. We find a certain three-fold mode of existence in the Deity frequently referred to in Scripture, but not explained; it may be because it is not *possible* adequately to explain it to creatures in our situation; perhaps not even to any created being. There is an essential poverty in all human language, when we attempt to speak of the properties of spirits, and more especially when we speak concerning the most Exalted and Incomprehensible of all Spirits. The term *Person* has been employed in the Church of Christ, to express the distinction before us, for many centuries. We found it in use; and not knowing a better term for the purpose intended, we have cheerfully adopted, and continue to use it still.——In short, to employ the language of Dr. Barrow, we believe, “That there is one Divine Nature or Essence, common to three Persons, incomprehensibly united, and ineffably distinguished; united in essential attributes, distinguished by peculiar relations; all equally infinite in every Divine perfection; each different from the other in order and manner of subsistence; that there is a mutual existence of One in All, and All in One; a communication without any deprivation or diminution in the communicant; an eternal generation, and an eternal procession, without precedence or succession, without proper causality or dependence; a Father imparting his own, and the Son receiving his Father’s life, and a Spirit issuing from both, without any division or multiplication of essence.—These are notions which may well puzzle our reason in conceiving how they agree, but should not stagger our faith in assenting that they are true: upon which we should meditate, not with hope to comprehend, but with dispositions to admire; veiling our faces in the presence, and prostrating our reason at the feet, of Wisdom so far transcending us.”

(To be continued.)

FROM THE CHRISTIAN HERALD.

ADDRESS

To the Baptist Associations, Missionary Societies, Churches, and all Christians in the state of New-York and its vicinity, who love that truth which we cherish.

DEAR BRETHREN,—We are still anxious to impress every individual member of our communities with the importance of that, which we conceive of such *great consequence* to the prosperity of the visible kingdom of our Lord Jesus—to the advancement of truth—to the interests of our denomination. It is *union*—union in heart, in sentiment, and in labour to do good.

There are objects, which may be accomplished by the union of several individuals, which cannot be carried into effect by solitary exertion; and there are desirable objects which may be effected by a large body associated, which cannot be prosecuted with success by small ones. Of this nature are our Education, Domestic, and Foreign Missionary operations. The education of ministers, called of God and licensed by the churches, is now generally acknowledged to be important; but the same institution can educate one hundred as well as ten. Little, very little more labour is necessary in teaching a large class than a small one.—Separate individual attempts are hence attended with an absolute loss.

Domestic missionaries may be sent by individual associations, but it is now acknowledged, that to send them to journey through large districts of country, is not the best method. To accomplish the great object for which they were sent, they must tarry in one place while the pleasure of God prospers in their hand. So did the apostles. They staid year after year in that place, and its vicinity, where the Lord caused the word to prosper. Besides, it is impossible for individual associations, on account of their isolated situations, to know the most important fields of missionary labour. Some large districts of country with a numerous population, have never been visited by any missionary of the cross; while others, not far distant, have been traversed year after year. These evils may be obviated by a Convention of all the associations in the state: at which, information will be given of all sections and places, where missionaries are wanting; and, from such knowlege, it may easily be determined in what places they may be employed to most advantage. And by uniting the funds of the different associations, missionaries may be stationed in the places, where such are needed, until churches are formed, and societies organized. By stationing them, much may, and will be done by the people, to whom they are sent, for their support. This will enable us to employ more missionaries, and will have a happy effect on the minds of those to whom they are sent. It will establish a vast importance to any society, of maintaining the Gospel among themselves,

when they shall possess the ability so to do. But we have room to insert but a small proportion of the advantages resulting to the missionary cause from the proposed union. In the establishment and prosecution of foreign missions, such an union has done, and is now doing, that which individual exertion could never have accomplished: and the same is true of Bible, and Tract Societies. No reasonable objections can be urged against the proposed union. To say that the brethren appointed by your associations, will not be honest in the appropriation of the funds, committed to their hands for the spread of the Gospel, according their best judgment and information, no one will presume. And that they will possess better, vastly better, means of information, in convention, than they otherwise can possess, must be evident.

As a further consideration, we mention what has already been done by the union of a few associations. Elder E. Galusha, a missionary at this Convention, has been instrumental, in the hand of God, of establishing a respectable church at Buffalo, where he baptized many worthy citizens. They are now able and willing to raise, at least, one hundred and fifty dollars annually, for the support of the Gospel in that vicinity.—And when we consider that at the formation of this institution, there was no Baptist church, or preaching, within fifteen miles of that important central, and flourishing village; and that now a church of thirty members, able and willing to do so much, exists on the spot, we are constrained to exclaim, “What hath God wrought?” After the first tour of Elder Galusha to that region, on hearing his report, and considering the importance of the place, though they had no funds, the Board individually pledged their own property to support a missionary there, until a meeting of the Convention! And now our appeal is to you, ye friends of God and of truth. And will not you, who are “workers together with him,” work where he works, and protect those sheep that are now without a shepherd?—And other sheep hath our Lord Jesus in the wilderness—in the territory of Michigan, brought and united in a Gospel church by our above named missionary. A territory embracing more than ten thousand inhabitants, never before visited by any of our missionaries, and to whom there is now none to break the bread of life. “The poor have the Gospel preached to them;” but *these poor* are an exception! And shall it long be so? We ask ye, friends of Christ! some of whose children are the inhabitants of that same wilderness. Other sheep in the wilderness of Pennsylvania invite your compassionate regards. In Centre county and its vicinity, churches have been formed since the existence of this Convention, all of which are now as sheep without a shepherd. Our missionary, who has laboured there, is Elder Elkanah Comstock, who has been uncommonly blessed in awakening sinners, and confirming the souls of the disciples. He has been assisted in this region by brethren from other Missionary Societies, and by

brother Philleo. And such has been the effect of their labours, that by two of those little flocks in the wilderness, about half the amount has been subscribed, requisite to support a constant mission in their section of country. And shall they remain destitute?—And shall the children of God cry to you from the mountains for the bread of life in vain? And shall the inhabitants of the valleys of the Alleghany ask of you instruction in the way of life, and receive no answer? Especially, since they have themselves offered to do to the extent of their ability.

Our limits will not allow us to be more particular, or to lay before you the situation of Rochester, Oswego, and other places, which are crying “Come over and help us.” Nor can we dwell on the state of the poor wandering tribes of Indians, the rightful proprietors of the soil, of which you are possessors and lords!—Their cries have entered into the ears of the Lord of Sabaoth, and have pierced the hearts of many of our brethren! By our united efforts, we might do much, for that unhappy race of human beings, who live among us, and on our borders.

LONDON JEWS' SOCIETY.

Journal of a Missionary Tour of Mr. Bergmann, a converted Jew, from Frankfort.

(Continued from page 539.)

On my arrival at H. I felt more composed in my mind; and my dear Redeemer strengthened me with renewed hope and confidence.

I had scarcely arrived in the evening, when already six of my former Jewish acquaintances, among whom two had been among my first pupils in the doctrine of the Talmud, called upon me, and very cordially invited me into their houses. I then visited the Rev. Mr. N. to whom a year ago I had transmitted many tracts and New Testaments; to learn what use he had made of them. He told me, with visible marks of satisfaction, that the greatest part of them were in good hands, and that he anticipated from them good effects upon many an Israelite both here and in the neighbourhood, as I should learn myself on visiting them.

On the 21st, I called upon two very respectable Jewish heads of families. They showed me all the tracts they had received from Mr. N. all very neatly bound together, and also a Hebrew New Testament, and they assured me, that the latter afforded them very great satisfaction. This led to a religious conversation, during which they repeated the same objections they had made to Mr. N. arising from the want of belief in a divine revelation in general. Our conversation, which lasted for three hours, cannot be repeated here; be it enough to say, that the Lord put words in-

to my mouth, which led them to promise, that they would once more go through all what they had read, with the greatest attention, and that, if difficulties should arise, they would consult the Rev. Mr. N. but above all pray to the Almighty for his enlightening grace. In the afternoon I called upon another rich and remarkably well-informed head of a Jewish family. He showed a much greater inclination to receive the doctrine of salvation, and assured me, that after having diligently read the New Testament, he found much edification by attending Christian sermons; but before he could proceed in his way to the Christian church, it would be necessary for him to prepare his wife, (the daughter of a rabbin,) for that important change. A Jewish dentist, of whom Mr. N. had told me, that he also visited him, happened to be from home when I called at his house. But his two sisters told me that they had almost read the New Testament through, and that their brother had explained it to them. On the same day several Jews from two neighbouring places, where formerly I had been a teacher, came to see me, and showed more kindness to me, than I had expected from them. They asked me for some New Testaments, but as I had none of them, I promised to send them some copies at the next fair.

On the 22nd, I proceeded to C. where three Jewish families reside, of whom one member has been my pupil. He was not at home; and another was also absent. The third, who was present, refused accepting tracts, saying, "If we have money enough to carry to Leipzig, we want no Messiah."

On the 23d, I arrived at B. near the boundaries of the kingdom of Bavaria. As I was born only one mile from that place, and had a year ago, sent a considerable parcel of tracts to a friend there, a large number of Jews, of both sexes, old and young, filled the inn in the evening, who continually were whispering among one another. Not one bade me welcome, or answered my salutation. I asked one among them, "How does my brother and his family?" He replied: "Now you must ask the Goyim," (Gentiles.) When I had asked for some supper, a party of the Jews went into another room, where the magistrate of the place sat, with some other Christians, spoke secretly with him, and then withdrew. The magistrate came to me, behaved kindly, and asked me, in what place I had made my transition to the Christian church. In Frankfurt, said I; and if you wish it, I can show you my baptismal testimony. "I do not want it, Sir," replied he; "I can only tell you, that just now I have without ceremony sent away the Jews."—"Yes," said one, in his German Patois, "there sits a baptized Jew, who has not even adopted the Catholic religion, but has become a Lutheran; and that, I should think, is not permitted." "I told him," continued the magistrate, "that he was a fool and a wretch, who did not know that the kingdom of Bavaria now contained more than a third part of protestant inhabitants, who enjoy equal

civil rights with the Catholics; upon which they all took to their heels, and left the house."

On the following morning I went under anxious apprehensions to A. where my brother lives. He is nearly 70 years old. In his younger years he has, by journeys and mercantile connexions, acquired a tolerable measure of useful knowledge; but now several years since, he has been compelled by illness to confine himself to his room. When I entered into the house, I heard much chiding and noise. My brother met me in a very weak state of health, gave me a cordial reception, but at the same time requested me to leave his house immediately, if I would not make him more unhappy than he already was. For his wife, when last night she had heard of my arrival in these quarters, had brought the whole vicinity into commotion, to prevent my approaching her husband and children. She has sent, continued he, my only son, to a neighbouring place, nor are my two daughters permitted to bid you welcome. What my brother just had told me, was soon fully confirmed; for when his wife, after ten minutes, had heard of my arrival, she flew into the house like a fury, followed by several of her relatives, under a flood of curses and opprobrious words. How, cried she, this *Mesumed* dares to profane my *cosher*, house! and with these words she and her sister seized firebrands from the chimney to assault me; but were prevented by some men, who were present. I therefore withdrew as quickly as possible, after having in a few words given my poor brother an affectionate farewell, and went into the inn. Here, in the course of the day, I was visited by many young Israelites, who comforted me after the painful treatment I had suffered. They assured me, that the tracts I had sent hither, had excited a great stir; and as many among them, in their mercantile business, have to travel through protestant countries, they avail themselves of the opportunity to entertain connexions with true Christians, whereby they are more and more confirmed in their conviction, until, by Divine Providence, a way will be opened for them to make a public profession.

(To be continued.)

A BRIEF ACCOUNT OF THE NUMBER OF JEWS IN THE PRINCIPAL COUNTRIES OF EUROPE.

In Poland before its division, 500,000, viz.	1. Galicia	90,000
	2. Prussian Poland	110,000
	3. Russian do.	300,000

The Russian Polish Jews reside chiefly in the following places: Wilna, Kanen, Grodno, Pinck, Mohilow, (in this place are two Synagogues) Bizesk on Bug, (here is the famous Jewish University.) The Austrian Polish Jews reside in Leonberg, (here is a famous School and Hebrew Printing Office,) Brody, Lublin, Cracow, Tar-

now. The Prussian Polish Jews reside chiefly in Warsaw, Thorn, Paren, Lissa, Kalish, Rawitz, Petrican, Rielsh.

In Hungary, viz. Presburg, Newratz, Miskolz,	76,000
In Germany, viz. Frankfort on the Main, Prague, Furth, and Berlin,	200,000
In Holland,	20,000
In England,	14,000

FROM THE COTTAGE MAGAZINE.

THE WELSH WEAVER.

"CHAMBERMAID! Chambermaid!" "Coming, Madam, coming; I am here ready, please you, Madam, to do any thing you wish me." "What are you crying for? What grieves you, Margaret?" "I have great, great cause to cry, Madam; but I cannot tell whether I cry, or ought to cry, more for joy or grief." "Indeed! that is strange! Tell me what is the matter, and if I can help you, I will do any thing I can for you." "O, Madam, your husband, your husband, Madam, makes me cry?" "My husband! how could my husband make you cry?" "O, Madam, God bless you! O, the dear man! He and our dear curate are making all the poor people in the town happy! They get that blessed book, (blessed book my good father used to call it) put in the possession of all the poor! And O, my dear Madam, your good husband has given me this nice Bible; and he has written my name in the beginning of it, on account of my dear, dear father, who is now resting in heaven from all his labours, and from all his sufferings! If you please, Madam, to read this, you will see for yourself what a good man my father, though he was but a poor man, was, as your good husband (God bless him a thousand times,) here testifies.

Here Mrs. ——— took the Bible from Margaret's hands, and read the following on the blank leaf in the beginning of it:—"Margaret Davies's book, presented to her August 12th, 1822, by the Rev. ———, as a guide to her in the way to heaven, and as a token of respect for her late father, W. T———, whom he well knew, and highly esteemed, as an honest, industrious, and pious man! May the daughter follow her father's good example! O Lord, bless this book to her use! Amen."

"Well," said Mrs. ———, "I am very glad to see this; but how did Mr. ——— know your father? I did not know that he had seen you or your father before." "I thought, Madam, when you and he arrived here so fatigued and weary the evening before our Bible Society Meeting, that he was quite a stranger to me, but I could not help thinking that I had seen him some time or other, before he came down the other day from London; and I find, Madam, when he and our dear curate called this morning to talk to us poor servants in the inn, that he was the son of my father's

old friend. But pardon me, Madam, for calling him my father's friend; I mean that he was a friend to him—one that was kind to him for many, many long years." "O, then," said Mrs. ———, "you were not born in this town, but in B——, and you know something of Mr. ———'s family." "O yes, Madam; a more pious, charitable family never breathed: they were so good to us poor folks; I never did, nor never shall forget them." "But it seems, Margaret, from what Mr. ——— has here written in your Bible, that your father was a good man: if you have time, I should like to hear from you some account of him. Mr. ——— is gone out with your curate, and will not return until the evening. It is true I shall hear from him about your father, but I wish to hear from you what sort of a man he was, to be spoken of in such high terms." "O bless you, Madam, I have done all my morning's work, and shall be every glad indeed to tell you about my dear father. He was, Madam, a tall, stout, strong man, as able and as willing to work as any in the kingdom. He was a hearty, cheerful man, till his last illness." "But, Margaret, I do not ask you merely what sort of a man he was in that respect, but what I want to know is, his character, his conduct, his piety."

Here Margaret understood Mrs. ———'s meaning, and gave her the following plain and true account of her father:—My father's name was W. T——, a weaver in the parish of C——, in the county of B——, in South Wales. He had eight children: I am the eldest but one. He brought us all up in a good and kind way. My mother, as well as my father, was very pious, so they both 'pulled together' in all they did and said. Being so many of us, he could not send us to school as he wished, but he taught us himself to read our Bibles, and he gave to each of us what advice he could, enforcing that advice by his example. He always practised what he taught. We began our work every day very early, and none of us were allowed to be idle during working hours, and when these were over, we played and read in proper time; for it was one of my father's rules, which he had written upon a large paper by the schoolmaster, "A time for every thing."

"A very good rule, indeed," said Mrs. ———, "and as you say it was one of his rules, what others had he for your guidance?" "I can tell you all of them, Madam; for we used to repeat them till we knew them well, and we were taught to practise them daily and hourly. They were these:

1. Attention and Recollection.
2. A time for every thing.
3. A place for every thing.
4. Waste nothing.
5. Be clean and neat.
6. Love one another.
7. One thing is needful.

By attending to these, he used to say, the cottage will be a palace. I have always found the truth of his words. Thus we worked all the week, and on Sundays we had rest. On that day we were up early as usual, and got ready to go to the Sunday School as soon as breakfast and prayers were ended. We were always in the school before eight o'clock. But, Madam, here I must tell you that the Sunday School was begun and carried on by your good husband, and some other young gentlemen who resided in the parish. I remember that I was in his class, and can well recollect how he used to explain the Catechism to me."

"But how is it," said Mrs. ———, "that you had no Bible then for yourself? and how is it that you have been ever since without one?" "Have you not heard, Madam, that we poor Welsh people had no Bibles in our language for general use, until the Bible Society was set on foot? My poor father had only one large one in his family, but we children had none. I got one from the Society before, about twelve years ago, but it was so small, and was used so much by my husband before he died, that it was almost worn out; so Mr. ——— gave me this new large one out of respect to my father. This is the true state of the case."

"I thank you, Margaret," replied Mrs. ———, "for your information. I perceive that you are now a widow, though you are still but a young woman. Go on with the account of your father first, and then, perhaps, you can tell me something about yourself." "Well then, Madam, I was telling you about our Sunday School. My dear father used to talk much of, and continually pray for the Sunday School. He took very great pleasure in listening to us when we were catechized, and very often in the church he would forget to make the responses *himself*, on account of his listening whether we made them. He liked, above all things, the four rules which the young gentlemen, who conducted the school, had made. I can remember them now, for I find them of use every where as well as in the Sunday School. They were, 1. Plan. 2. Punctuality. 3. Perseverance. 4. Prayer. They observed a *plan*, or method, or order, in all things. They were *punctual* in their attendance, and in the execution of their plan. They did not, as many do, grow weary in their business—they persevered. And they always prayed to God for his blessing upon their good work and labour of love. My father assisted them to teach, and they all said that he was very useful to them, particularly as he had a good voice for singing. He always sung in the school and in the church with all his might, so that every body said, W. T. whatever he does, does it heartily. And you cannot think, Madam, what good he got by his earnest way. All the people that employed him knew, that if at any time he had not finished weaving a piece for them exactly at the time they wished, it was not through negligence. They knew he had done his best, and so all were satisfied. They were acquainted with his rules, that were hung up in

the kitchen, and no one doubted but they were always before his eyes, and in his heart. O that I could be half so exact and diligent."

"If I am not mistaken," observed Mrs. ———, "you closely follow your father; and rest assured, that the same grace is for you, if you earnestly pray for it, as your father had, to enable you to live thus uprightly and conscientiously." "Yes, Madam, thanks be unto God, I know that God is ever ready to help us. My father used to say, that it was *practice*, and not *profession*, that recommended religion. The world, he observed, will always narrowly watch professors, and if they see no better conduct in them than in others, a dishonour is brought upon praying, hearing, communicating and conversing, upon serious subjects. But when they see that the man who goes to church and sacrament, and prays in his family, and reproves sin, and such like, is diligent in his business, punctual in fulfilling his promises, careful to do his work well, and striving to do his duty to man, their mouths are stopped, and they are constrained to acknowledge the excellency of religion.

"In this manner did my father pass his life until we all went to service. I married a man that my father approved of for his piety and activity, with whom I lived five years in great comfort. It pleased God to call him from me, so I returned to service, where I have continued ever since, excepting two years I spent in nursing my beloved father in his last illness. O, Madam, I shall never forget that period. As he had been so active in life, I was afraid that he would be impatient in his illness; but he was as quiet as a lamb. His pain was often very great, but he fervently prayed for help from above, and certainly, if I am to judge by the effects, he did not pray in vain. The clergyman, whose ministry he attended, came often to see him. Nor did any of the farmers, for whom he had worked, cease to pay him every kind attention, so that he wanted for nothing. On Christmas-day, 1818, my brothers and sisters came to see him, and it was remarkable that we were all present together. He begged our excellent minister to give him the holy sacrament that evening, and he gladly did it: my mother, and her eight children, and my dear father, were all in one chamber, when the good man arrived, and when he saluted us with that sweet benediction in the Prayer Book, 'Peace be to this house, and to all that dwell therein,' we felt an awe and solemnity that cannot be described. He read to us, explained the promises of the Gospel, showed us the love of Christ in saving us, and invited us to commemorate that love by partaking, perhaps for the last time with our father, of that Table of the Lord. We did so; and we found it 'good to be there.' My father observed that 'people talked of going to heaven, but,' said he, 'heaven is come to me.' He joined the worthy clergyman in exhorting us all to to make the care of our souls 'the one thing needful.' Such a spending of Christmas, Madam, was truly Christian. He lingered

a week longer, and just as the new year dawned upon us, he departed to take up his everlasting rest in the New Jerusalem, to which happy place may our Heavenly Father in his own good time bring every one of us for Christ's sake!"

After Margaret had thus related the history of W. T's Life and Death, she and her auditor were deeply affected. With such scenes Mrs. ——— was familiar; she therefore gave Margaret suitable advice, and the writer of this simple story has the pleasure to state that it was not lost upon her. The reader, however, will pardon me if I embrace this opportunity to ask him or her, what is *his* or *her* view of this account? It has not been written as an amusing tale, but as an admonitory lesson. Reader, are you like W. T. a plain mechanic? Strive, like him, to be a real Christian. Live well, then you shall die well. Reader, are you young and opulent? There is in this account a copy for you to follow. Some young wealthy persons conduct a Sunday School which is made a blessing to a parish. "Go," reader, "and do thou likewise!" Reader, are you a *professor* only? Learn from the example before you to *practise* as well as *profess* the Gospel of Christ. Reader, are you a sufferer? Look to God for strength. Reader, of whatever age or sex, whatever rank or station, whatever state or condition, you are, remember, "One thing is needful." Attend to religion *now*. Seek the Lord Jesus as your Saviour *now*, for time is short—eternity is at hand!

W. M.

B——d, Oct. 21st. 1822.

SEVENTH ANNUAL MEETING

OF THE

KENTUCKY BIBLE SOCIETY.

Held in the 1st Presbyterian Church, Lexington, on Thursday, April 10, 1823.—Col. JAMES TROTTER, one of the Vice-Presidents of the Society, in the Chair.

THE Meeting was opened with reading the 49th chapter of Isaiah, by the Rev. GEORGE T. CHAPMAN, Rector of the Episcopal Church.

The Seventh Annual Report of the Board of Managers was read by the Rev. JAMES BLYTHE, D. D. Corresponding Secretary of the Society.

On motion, *Resolved*, That the Constitution of the Society be read, and an opportunity be given, to any persons who wish it, to become members of the Society.

After reading the Constitution, four persons became life-members of the Society, by the payment of twenty dollars each; and several others became annual members, by the payment of two dollars each.

On motion, *Resolved*, That the Report of the Board of Managers be received and adopted; and that one thousand copies of it be printed for the use of the Society.

On motion, *Resolved*, That the Society now elect a President, and six Managers, agreeably to the Constitution.

Col. JAMES TROTTER was elected President of the Society for the ensuing year; and Andrew M'Calla, James Maccoun, George Trotter, John M. Hewitt, William Henry, and Jacob Cassell, were elected Managers for the ensuing three years.

On motion, *Resolved*, That the next Annual Meeting of this Society be held in the first Baptist Meeting-House in Lexington, on the 2nd Thursday in April, 1824.

REPORT OF THE BOARD OF MANAGERS.

THE Managers of the Kentucky Bible Society, in meeting their brethren and friends on this anniversary, would, first of all, tender their homage of unfeigned gratitude to Almighty God. Our warmest thanks are due to him, not only on the account of our personal blessings, but especially because the interests of Bible Societies, and Bible truth, are rapidly advancing in the world. We flatter ourselves, these interests have made considerable progress within our own state during the last year.

A circumstance which ought to be noted with exultation as it respects the results, and with gratitude as it respects the American Bible Society, is, that by the active exertions of the Rev. R. D. Hall, Agent for the Parent Society, a number of Bible Societies, auxiliary to the American Bible Society, have been formed, and are going into active operation in different parts of the state. Too much commendation cannot be bestowed upon this mode of exciting an interest in the Bible cause.

The perusal of the last Report of the American Bible Society, conspire, with the events of every year and every day, but the more to convince us that this is the cause of God, and must ultimately be productive of the most lasting and wide-spreading blessings to our world.

It is only the happy practical results of any cause that can attach the wise and the good to its interests. If ever the friends of humanity, of virtue, or of piety, have had cause to felicitate themselves upon the success and practical results of their labours, that blessedness the patrons of Bible Societies have had bestowed upon them in an eminent degree. How often have we seen the best devised plans for the promotion of national or personal aggrandizement prove utterly abortive, though committed to the management of a few well-chosen and well-qualified persons, with the most ample means at command? The projectors have reaped nothing but disappointment, except it be a little dear-bought experience. Not so the cause of Bible Societies. Although the first Bible Society commenced in England, in 1804, without any es-

tablished plan of general operation, the principles which gave it birth have spread over the Christian world. At this moment there are many thousand Societies and Associations of the same character. Every one of these Societies have the same *Motto*; and that *Motto* is, the BIBLE. They are all blessed with the most perfect concert of action, and to them are directed the eyes of millions both in Europe and America; and for their success the incense of unnumbered prayers is daily ascending to God.

In many instances the management of these Societies is committed to the hands of those who are utterly ignorant, as to all the forms of doing business, and frequently into the hands of those who are quite young persons, of both sexes; yet very few cases have occurred in which any such Societies have become extinct, or have failed in producing the most happy results. Means of doing good in this way have always been afforded, in exact proportion to the exertions made to procure them. How are we to account for this uniformity of feeling, of effort, and of success? Where can another instance be given of machinery driven by so many wheels, and still moving with such uniformity and prodigious effect? This is surely the first golden chain the world has ever seen, binding together in sweetest concord, the prince and his subjects, the president and his constituents, the philosopher and the peasant, the rich and the poor, the aged sire and his infant son, in a word, almost the whole frame of society. But we are triumphantly told, by a certain class of our fellow citizens, "that the Bible cause has its enemies." We acknowledge it. Nor should we believe it to be the cause of God and of piety, if it met with *universal* approbation in a world like ours.

We are told, "That the American Bible Society, with its three hundred auxiliaries, wields an influence too mighty to be safe in a free government." It is granted that this influence is immense, and as piety and Christian hope would anticipate, will every year be becoming greater. But to what is this influence directed? To the naked fact of printing and circulating the Scriptures *without note or comment*. This objection, thus simplified, resolves itself into these questions: "Is the Bible a *good* or a *bad* book? Is it safe to put it into the hands of the community, and of every man in the community? Or is the Bible to be the only interdicted book? Are we to have a *free press*, open to every man or society of men, to print and circulate what book they please? But is the American Bible Society, and its auxiliaries, to be limited either as to their means or their efforts? The objection, thus stripped naked and placed before those who make it, we flatter ourselves will not be repeated.

It is easy for the objector to vary his ground, and to say, "This Bible cause is the *fashion* of the day, and like other *silly fashions*, will soon pass off." When was it the fashion before, for men to spend their money by thousands without any hopes of personal

reward or aggrandizement—for men of all nations, countries, and religions, to join in one grand effort of good-doing, around which effort are thrown none of the splendours which distinguish man, or promote personal emolument—for Christians, whose modes of worship and religious creeds were greatly diverse from each other, to assemble together in the same halls; to embrace each other most cordially as brethren, and give a mutual pledge to make the circulation of the Bible one of the chief objects of their lives?

When was it the fashion before for the warriors, the legislators, the kings, the presidents, and emperors of our world, to wreath their brows with branches plucked from the ROSE OF SHARON?—to promote the Bible cause, not by *law*, but by *example*? Let the objector say, is it fashion, or is it a high and holy sentiment, grounded upon the most sober dictate of the understanding, that induces pious and benevolent persons all over the world, to visit, with the treasure of God's word in their hands, our prisons, our houses of correction, and the abodes of misery and sin. Let the objectors tell us what it is that perpetuates the *fashionable feeling* in the bosoms of our sea-captains and our seamen, when a voyage of many months has separated them from the *contagion* of *fashion*. Why do we see them preserve their Bibles as their richest treasure? And why, the moment they set their feet upon the shore, do we see them hasten to some house of public worship, or consecrate some vessel in the harbour as the Lord's rendezvous? In a word, when was good-doing so fashionable in our world before, as to give birth to the above objection; as to excite an apprehension that if the Bible continued thus to be printed, and multiplied, and circulated, the poor Hindoo would be deprived of his *natural liberty* of sacrificing his infant to his Idol; the American savage of scalping and butchering his enemies, and the infidel be ashamed to hold up his face? Now the members of this Society, and all Bible Societies through the world, boldly avow it as their ultimate object, to banish from the world all idolatry, cruelty, and infidelity.

But the objection, as it presents itself among us, sometimes varies its form. In order to put the Bible cause, with its connate, the Missionary cause, to confusion, we are sarcastically told, "that conjoined they form the Crusade of the nineteenth Century." We are asked, "Why trouble ourselves about the idolatry of the Hindoo, the superstition of the inhabitants of the South Sea Islands, or the irreligion of the aborigines of America? Why not leave them in the hands of their Maker, whose benevolence is as unbounded as his creative power? Why circumscribe charity, by confining all goodness and hope to the bounds of Christendom? Why impede the progress of science and march of intellect, by throwing the Bible as a stumbling-block in every man's path, to damp his ardour, and spoil his pleasures? Why deform the fair face of society, and perturb the bosoms of thousands, by perpetu-

ally presenting before them the horrid pictures of moral depravity with which the Bible abounds—pictures alike false and deceptions? Abandoning this contemptible relick of a weak and contemptible superstition, why not enlist apostles who shall traverse the globe, and, by celebrating the beauty, the perfection and the perfectibility of human nature, subjugate the heart to the obedience of charity, benevolence, &c. &c.?"

These and a thousand such questions are daily asked among us. The friends of the Bible and Bible Societies know by what class of men they are asked. They are well acquainted with the source from which they proceed. They know that source to be unmingled infidelity. And they are ready in a moment to make their reply to all these objections.—We have entered upon no persecuting, exterminating *crusade*. We are only imitating the example of our divine Lord, who came from heaven to seek and to save that which was lost.—We are only humbly attempting to walk in the footsteps of the apostles, who, in the short space of about 40 years, spread the light of the gospel almost throughout the whole world—who suffered perils by sea, and perils by land—who determined to glory in nothing but Christ, and him crucified—who jeopardized their lives, "not counting them dear unto themselves, that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God."

We most firmly believe in Christ Jesus; and most joyfully build upon that "stone which was set at nought by the Jewish builders, which is become the head of the corner. Neither (as we believe) is there salvation in any other, for there is no other name under heaven, given among men, whereby we must be saved."

We do not believe in the codes of Confucius, Licurgus, or Solon; but we do believe in the code of heaven's Legislator, written in his Bible, and confirmed by miracles and predictions, and sealed by the blood of the covenant; therefore we will labour, by every effort, to promulge that code. We do not believe that a human victim, the immolation of a distracted widow, or screaming infant, is a sacrifice as pleasing in the eyes of Jehovah, as a broken heart and a contrite spirit; therefore we will labour to send that Bible to the ends of the earth, which condemns the one and makes sure the acceptance of the other. We do not believe in the fair frame of the moral character of man, "blooming with all its sweetness, benevolence, and charity, and sending forth its fragrance like the garden of Eden," any more than we would believe in the ravings of the unfortunate victim of *mania*, who persists in saying that he is *well*; therefore we will labour to send that Bible to our fellow men, which declares that "the carnal mind is enmity against God," but points out in what way that enmity may be subdued, and shews the sinner how he may be sanctified, justified, and glorified with God.

Such is our faith, and such we hope will be our practice. Nor will we be discouraged. Associated with the great body of the good and of the wise on both sides of the water—associated in an enterprise of good-doing which knows no limits but those formed by human existence and human misery—associated under the banners of Prince Emmanuel—labouring under the marked auspices of heaven, and with the plighted oath of God, that we shall ultimately and completely succeed,—who would despair? Bad men may and will fret themselves. Let the friends of the Bible march on. Let the American Bible Society, with her three hundred auxiliaries labour to diffuse the “light of life,” until every dark savage but shall be illuminated. Until our forests “become vocal with Jehovah’s praise,” and until there shall not be a dark spot in which an enemy of the cross may hide himself.

Let the friends of the Bible sacrifice liberally to that *gospel wisdom*, which is from above, is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” But let no friend of the Bible sacrifice one iota of *opinion* or of *practice*, to that *wisdom* which is earthly and sensual, which calls vice virtue, and virtue vice, which proposes to urge its impious way to the throne of God, and to rob Jehovah himself of his holiness by mingling the good and the bad together in heaven. There are some who are hostile to Bible Societies, whom charity forbids us to rank among the enemies of the cross. Such we would affectionately beseech to retrace their steps; to see well to it lest “haply they be found fighting against God.”

“The enemies of this holy cause, whether they be infidels or mistaken Christians, will be found successively retreating from a useless conflict with establishments so manifestly aided from on high, and making the desponding acknowledgment of a learned, but inveterate assailant in Great Britain. “I have abandoned,” said he, “the thought of opposing the Bible Society. When an institution is supported with all the fervour of religious enthusiasm, and is aided by the weight of such powerful additional causes, an attempt to oppose it is like attempting to oppose a torrent of burning lava that issues from Etna or Vesuvius.”*

The Managers of the Kentucky Bible Society have been employed during the past year in putting into circulation the remainder of the last edition of the 2000 Bibles, which were printed during the preceding year. They have succeeded in disposing of them nearly as fast as they have been bound. We have had more demands than could be supplied. This fact, together with the circumstance of there being in the hands of your Treasurer between three and four hundred dollars, induced the Managers some time ago to make preparation for issuing a third edition of 2000. And

*Dr. Milnor’s address.

the work we have no doubt will be prosecuted with all vigour by our successors. Several Sabbath Schools have been furnished with Bibles at a reduced price, and persons who were known to be really indigent have been furnished gratis.

The Managers deeply regret that the various Bible Associations, auxiliary to this Society, have so generally neglected to send up their reports. Only two have been received.

It appears from the Report of the New-Providence Bible Association, that they have during the past year put 51 Bibles into circulation, and have recently purchased 42 more; and have in the hands of the Treasurer \$17 37 1-2.

From the Report of the Pisgah Bible Association it appears that they have during the past year paid into the hands of their Treasurer \$107 62 1-2. With a considerable part of this money Bibles have been purchased and put into circulation by the Association; the balance has been paid over to the Treasurer of the Kentucky Bible Society.

A circumstance appears in this Report so creditable, that the Managers, without consulting the individual, take the liberty of mentioning it. Mr. Samuel Campbell, of Woodford county who is but in moderate circumstances, and who has to labour for the support of his family, has, from the sale of Bibles among his destitute neighbours, during the past year, paid into the hands of the Treasurer of the Pisgah Association, \$49 62 1-2. If we had all been as industrious, how much might have been done? Another fact worthy of notice presents us with an example which many heads of families and parents ought in some way to imitate. Mr. John Shaw, a man whose circumstances very much resemble those of Mr. Campbell, is in the habit of giving a copy of the Scriptures to each of his children, and a few days ago he paid over to the Kentucky Bible Society the sum of \$60, to make his three sons life-members, himself having previously been a life-member. Were this example followed, the stereotypes located in Lexington by the munificence of the American Bible Society, would be kept in constant employ.

Upon the whole, from a review of the success and events of the last year, the Managers have reason to take courage and go on. And we are still more encouraged to do so, by a review of what has been done by the American and other Bible Societies.

"There have been printed in the Depository of the American Bible Society, during the sixth year,

Bibles,	15,625
New Testaments in English,	17,500
in Spanish,	3,250
There have been purchased, German Bibles,	250

36,625

Which added to the number mentioned in the last report 231,552

Making a total of *two hundred and sixty-eight thousand, one hundred and seventy-seven* Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation, during the six years of its existence.

There have been issued from the Depository, from the 30th of April, 1821, to the 1st of May, 1822,

Bibles, - - - - -	23,910
Testaments, - - - - -	24,506
Gospel of John, in Mohawk, - - - - -	39
Epistles of John, in Delaware, - - - - -	15
	<hr/>
	53,470

In the five preceding years there were issued,

Bibles and Testaments, - - - - -	139,510
Epistles of John, in Delaware, - - - - -	736
Gospel of John, in Mohawk, - - - - -	102
	<hr/>
	140,348

Making a total of *one hundred and ninety-three thousand, eight hundred and eighteen* Bibles and Testaments, and parts of the New Testament, issued by the American Bible Society, since its establishment.

The *net* receipts in the Treasury have exceeded those of the preceding year, and afford a decisive proof of the increased prosperity of the Society. These receipts have been particularly considerable during the last months of the year.

Further evidence of the Divine blessing on the Society is found in the increase of the number of its auxiliaries. More have been recognized during the past year than in the two preceding years; and information has been received of a considerable number which have not been recognized. The Board request that, in all cases where a Bible Society has been or may be formed, auxiliary to the American Bible Society, official notice may be sent, *without delay*, to the Secretary for Domestic Correspondence. And they further request, that the regulation be carefully observed, that no Society can be received as an auxiliary, unless its sole object shall be to promote the circulation of the Holy Scriptures, without note or comment, and unless it shall agree to place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain connected with it.*

*The Managers of the Kentucky Bible Society have thought proper to republish the above remark, to be a guide to auxiliaries formed in this state.

The whole number of Bible Societies, which have been recognized as auxiliary to the National Society, are **THREE HUNDRED AND ONE.**

It has been a matter of rejoicing to the Board, that so soon after the addition of Florida to the territories of the Union, the East Florida Bible Society has been organized, and has entered on the work of circulating the oracles of God in that country.

The Managers proceed to mention several particulars relative to the work of disseminating the Holy Scriptures in other countries. They rejoice that the multitudes engaged in this blessed employ are constantly increasing, and that, in every year, the favour of Almighty God causes their hearts to be cheered with uninterrupted and more signal success.

The first station among the Bible Societies in our world, is held by the British and Foreign Bible Society. Its stupendous labours are continued, and its Committee proceed in their operations with all the wisdom of age, and with all the ardour and vigour of youth. On the 30th of September last, the illustrious Society had 289 auxiliaries, with 415 Branches and Associations. The number of copies of the Scriptures issued by it, in the year ending in March, 1821, amount to 104,828 Bibles, and 142,129 Testaments, making 246,957 copies. The whole number issued by the Society, or which had been purchased and issued on its account from its establishment to September 30th, 1821, was 3,347,272 Bibles and Testaments.

The receipts into its Treasury, during its seventeenth year were about \$396,243, and its expenditures were about \$353,603; and at the close of its seventeenth year had expended upwards of four millions of dollars.

Still the Committee of this Society state, in the seventeenth Report, that "large as are its funds, and vast as has been its expenditure, the demands upon its generosity, and even its justice, greatly exceed all the means which have been, or which still are at its disposal. To maintain in its depository an adequate stock of Bibles and Testaments, in various languages, for such uses as cannot be provided for by the Foreign Bible Societies, to employ a number of agents, more or less dependent upon the Society's funds, to carry into execution its purposes in countries, where, without such accredited instruments, the work must languish or remain wholly unperformed; to furnish the entire means of translating and printing the Scriptures in some cases, to bestow liberal grants in others, and to minister aid, as it may be needed, towards their circulation in all; require pecuniary resources, which can be supplied only from the united contributions of the rich and the poor; each giving according to the measure of their temporal ability, towards the communications of spiritual benefit to men of every name and nation under the whole heaven."

"The Russian Bible Society retains its high standing among the

institutions which are engaged in efforts to spread the sacred volume. In July, 1820, it had 196 auxiliaries, and many others have since been formed.

Some of these minor societies are found on the very borders of China, in the extreme parts of the Russian Provinces in Asia. This noble Society is encouraged by the Emperor, and the most distinguished personages in Church and State appear openly as its friends. At the end of its seventh year it had printed, or had engaged to print, ninety-one editions of the whole Bible, or of parts of the Scriptures, in twenty-six different languages, to the amount of 411,000 copies, and 276,669 copies had already been put into circulation. In its seventh year it had issued, in thirty-two languages, 68,539 copies. There had been put to press 50,000 copies of the Gospels and the Acts of the Apostles, in the modern Russ and Slavonian, in parallel columns, and many of them had been circulated. The President of the Society states, that "the parts which have appeared have been received with enthusiasm by the whole nation," and that "the Crimean Tartars, the Calmucs, the Ischuswashians, the Icheremissions, the Mordwashians, the Karelians, &c. to the most distant inhabitants of the borders of the White Sea, all begin to read in their own languages and dialects the Gospel of Jesus Christ." And it is an express official declaration, that hardly a province in the immense empire of Russia is ignorant of the cause of disseminating the Holy Scriptures."

"The Protestant Bible Society of Paris is pursuing its glorious work with zeal, fidelity and great success. In it are combined individuals from the first authorities in the state down to the lowest classes. The members of the Committee have made numerous visits to ascertain those who are needy, and they have collected (to use the language of one of them) "the offering of the rich, the mite of the widow, and the savings of the orphan." The auxiliaries of the Society at Paris are increasing in numbers and ability, and one formed at Mount-Belliard, after an existence of only a few months, had nearly 1000 members.

Among the Catholics of France the Committee of the British and Foreign Bible Society, in the seventeenth year of that Society, had succeeded in distributing more than 12,000 copies of the New Testament. The demand for copies of the Catholic version of the Bible had become great, and appeared to be rapidly extending."

There are few countries in Christendom where the enlightening and peace-speaking spirit of the gospel are more needed and would produce happier results than in Ireland. We are happy to state that the Hibernian Bible Society is doing well. It has 83 Auxiliaries, Branches, and Associations, and is carrying on its operations with increasing vigour, and the sphere of their usefulness is daily increasing.

In the Netherlands, the Roman Catholics express a great desire

to possess the Scriptures, and active measures are taking to meet their wishes.

In Germany much exertion is used in the diffusion of the oracles of God.

"In the kingdom of Wirtemberg, the hearts of the sovereign and the people appear to be united as the heart of one man in the work of disseminating the Holy Scriptures.

The Prussian Bible Society, at the close of its sixth year counted 38 auxiliaries, and in that year had distributed 40,000 Bibles and Testaments."

The Managers of the American Bible Society say, in their last Report, "That they have great gratification in stating, that a thirst for scriptural knowledge exists and appears to be extending among the Catholics in various countries in Europe, in France, and, the Netherlands, and also in Germany, Spain, and in Italy."

By means of the institutions at Madras, Colombo, and at Sumatra, and of the translators at Serampore, with Dr. Morrison, of Canton, and Dr. Milne, of Malacca, the Scriptures are preparing, in many languages, for the millions in CHINA, in INDIA, and in the ISLANDS, who have not yet possessed the invaluable treasure. The work in which they are employed is truly stupendous; much has even now been effected, and full success is not to be questioned under the blessing of Him who is both able and faithful."

From this review shall we not rejoice in the success of the Lord's work? And who among us may not be ashamed that we have done so little to promote that cause in which the glory of God, the happiness of man, and our own duty, are so intimately blended. Surely God is magnifying his word above all his name. We will magnify it too, not only by obeying its precepts, but by giving it the widest circulation within our power. Much has been done in America by the American Bible Society and its auxiliaries. But the ten thousandth part has not been accomplished that ought, and we trust will be accomplished within a few years. One copy of the life of Washington may be quite sufficient for a large family, but one copy of the life of Jesus, and the history of redeeming grace, is not more than sufficient for every grown member of a family, because the Bible ought to be every man's pillow companion, his closet and his travelling companion. Where are the two hundred and sixty thousand Bibles issued by the American Bible Society in the course of six years? They are gone to fulfil that whereunto they are sent: but what proportion do they bear to the number of the destitute in our own country? Could we traverse our frontiers, or become familiar with the families within our own neighbourhood, then we should be able to answer the question. What are charitable societies without the Bible? The benevolent reliever of human misery, who dispenses his alms without dispensing the Bible, does an act of charity to-day which he

must repeat to-morrow. But let him carry the Bible with him. Let the doctrines of that blessed book have their proper influence, and the abode of vice, idleness, and want, is converted into the abode of piety, industry, and plenty; and the almoner repeats his visit no more except to receive the tribute of grateful hearts.

In a word, the Bible is the dissipator of the moral darkness of our world. It is the Christian's treasure, and the sinner's hope.—Therefore we will continue to distribute the oracles of eternal truth. In doing so we will find that "The law of the Lord is perfect, converting the soul.—The statutes of the Lord are right, rejoicing the heart—more to be desired than gold, yea, than much fine gold."

ABSTRACT OF THE TREASURER'S REPORT.

1822.		CR.	
April	1.	By balance in the hands of the Treasurer, this day,	\$132 61
1823.			
March	21.	By subscriptions received in the last year,	106 50
		By cash for Bibles sold in the last year,	511 93
		By cash collected on the evening of the last anniversary meeting,	28 25
		By cash received of the New-Providence Bible Association,	76 00
		By cash of the Pisgah Bible Association,	106 75
		By cash of the Paris Bible Association,	70 00
			<hr/>
			\$1032 04
1823.		DR.	
March	21.	To cash paid sundry orders of the Managers in the last year,	\$693 92
		Balance in the hands of the Treasurer this day,	338 12
			<hr/>
			\$1032 04

A. PARKER, *Treasurer Kentucky Bible Society.*

OFFICERS OF THE KENTUCKY BIBLE SOCIETY.

PRESIDENT.

Col. JAMES TROTTER, *of Lexington.*

VICE-PRESIDENTS.

BENJAMIN MILLS, *Esq. of Paris, Bourbon County.*

Col. GABRIEL SLAUGHTER, *of Mercer County.*

Col. JAMES MORRISON, *of Lexington.*

THOMAS BULLOCK, *Esq. of Woodford County.*

SECRETARIES.

Rev. JAMES BLYTHE, D. D. Corresponding Secretary.
Col. JOHN M. M'CALLA, Recording Secretary.

TREASURER.

Maj. ALEXANDER PARKER.

AGENT.

Capt. THOMAS NELSON.

LIFE-DIRECTOR.

Mr. THOMAS T. SKILLMAN.

MANAGERS.

Andrew M'Calla,
James Maccoun,
George Trotter,
John M. Hewitt,
William Henry,
Jacob Cassell,

William Boon,
Waller Bullock,
Abraham S. Drake,
James Beach,
James Stephenson,
William Sullivan,

Thomas Nelson,
Hugh Foster,
Thomas Wallace,
Wm. H. Richardson,
John Tilford,
John T. Johnson

LETTERS relating to Donations and Subscriptions, should be addressed to Maj. ALEXANDER PARKER, Treasurer of the Kentucky Bible Society, Lexington.

Correspondence in relation to the purchase of Bibles and Testaments, should be addressed to Capt. THOMAS NELSON, Agent of the Kentucky Bible Society, Lexington.

All other Correspondence should be addressed to the Rev. JAMES BLYTHE, D. D. Corresponding Secretary of the Kentucky Bible Society, Lexington.

Two dollars per annum constitutes a Member.

Twenty dollars at one time constitutes a Member for life.

Fifty dollars constitutes a Director for life.

MINISTERS MEMBERS FOR LIFE,

By the contributions of Ladies of their respective Congregations.

Rev. William Wallace, dec.
Rev. James M'Chord, do.
Rev. Robert Wilson, do.
Rev. James Blythe.
Rev. R. M. Cunningham,
Rev. James Fishback,
Rev. Robert H. Bishop,
Rev. Nathan H. Hall,

Rev. Thomas Cleland,
Rev. Robert Stewart,
Rev. John T. Edgar,
Rev. John R. Moreland,
Rev. Joseph P. Howe,
Rev. John Howe,
Rev. John F. Crow.

OTHER MEMBERS FOR LIFE,

By their own contributions.

Col. G. Slaughter,
 Alexander Parker,
 Jesse Lamme,
 John Shaw, sen.
 William Shaw,
 Samuel Shaw,
 John Shaw, jr.
 James Maccoun,
 Littleberry B. Clay,
 Thomas Wallace,

John Hervey Wallace,
 Lawson M'Cullough,
 Thomas B. Prentiss,
 Mrs. Mary Parker,
 William S. Dallam,
 J. C. Breckenridge,
 William Boon,
 Mrs. Elizabeth Carr,
 James C. Robinson,
 John Bridges.

UNITED DOMESTIC MISSIONARY SOCIETY, NEW-YORK.

From the Journal of a Missionary.

"November 18th, 1822.—Visited twelve families: held personal conversation with almost every individual upon the subject of heart religion, and in every family addressed the Throne of Grace. This has been a solemn day. I believe in only one of these families is the morning and evening sacrifice offered to the Lord. I have found only six professors of religion, who are attached to three different denominations. Conversed with one very old man, professedly without hope, and without God in the world. I observed to him there was evidently but a step between him and death; that the eleventh hour was passing away. He said he felt it to be so. He knew that he must soon die, and hoped he should be happy.

'Q. Do you believe, aged sir, that if you should die this night, you would go to heaven?'

'A. No—I fear I should not.'

'Q. Are you resolved to repent without delay?'

'A. I hope I shall repent before long.'

'Q. And why not now?'

'A. I hope I shall be prepared to die.'

'Q. Do you pray, sir, in your family?'

'A. No.'

'Q. Do you pray in secret for your own soul?'

'A. I believe I do sometimes.'

'Q. Do you believe in the necessity of a change of heart?'

'A. Yes. I know there must be a change. I think it necessary.'

'Q. And do you, sir, really believe that you have experienced this change?'

'A. I don't know that I have: I think I have not.'

"After this I conversed with him on the nature and necessity of

a change of heart, and exhorted him, without delay, to make his peace with God. After a long conversation with the old man, I asked his only daughter, the only child present, if she thought she had an interest in the Lord Jesus Christ? She answered only with a sigh.

Q. Do you feel affected with your condition as a sinner, without hope, and without God in the world?

"She faintly answered with tears, 'I do.'

"After this she was so much affected that I could not obtain an answer to any question.

"21st. Spent the day visiting from house to house. The first family I called on, with the exception of one member, was, I believe, without hope, and without God in the world. I asked the master of the house, if he was a member of any church? He said he was not.

Q. Do you, sir, believe yourself to be a member of the invisible church of Christ?

'A. No—I am a wicked creature.'

Q. Are you convinced that a man must be born of the Spirit, in order to enter into the kingdom of heaven?

'A. So we read.'

"After this I exhorted him to repent.

"At another family I found an old man and his wife, probably eighty years of age, whose hearts appeared hard as the nether millstone. I asked the old lady if she had a hope for her soul?—She said a person must be very wicked not to have any hope of heaven. I told her that if our hope of heaven was not founded on the righteousness of the Lord Jesus Christ, it was worse than no hope; it would be like the giving up of the ghost. I asked her if she believed she had passed from death unto life. She said that she did not suppose that she had met with such a change of heart as some talk of. I don't want you to think me better than I am.

Q. Do you not feel alarmed for yourself; you are full of years; the land of silence and of death attend your next remove, and if grace do not prevent, the blackness of darkness for ever. How can you rest in your present condition? She made no reply, covered her face, and for a moment appeared agitated. The old man, her husband, was present during this conversation, which was of some length, yet appeared to take little interest in what was said; he had remarked that he never went to hear preaching; that he did not concern himself much about these things. I told him if he did not go to hear the gospel preached, it was the duty of Ministers of the gospel to come to him with the message of salvation, and that this was my errand to his house. You have sir, said I, been listening to the conversation with your wife; have you reason to hope you have been born again? He answered in an angry tone, I do not tell all I believe. I beg of you, sir, not to be offended because I tell you the truth. It is for the good

of your soul that I deal thus plainly with you. Will you answer me, aged sir, in the simplicity of your heart, this plain and solemn question, Do you believe that your soul has been washed in the laver of regeneration?—A. I cant tell.—I told him the fruits of the Spirit were easily discerned. A good man loves to pray: do you pray? A. I never prayed much.—Q. If you never prayed, do you think you are prepared to die?—A. I don't know that I am.—Q. Do you believe in a future state of rewards and punishments?—A. I believe in the Bible.—Q. Then you must believe that unless you have a new heart and a new spirit, your soul must be lost. Be not deceived, God is not mocked: whatsoever a man soweth that shall he also reap, &c. Can you suppose you are sowing to the Spirit?—A. To tell the truth, I do not think my heart has been changed, yet I am better than many who profess religion.—Q. Have you not read, sir, that the kingdom of heaven is compared to ten virgins; five wise, and five foolish? Perhaps these professors you speak of are in the gall of bitterness and bonds of iniquity; will it be any relief to your woe to have your portion among hypocrites? The sands of your life are almost out; delay no longer; fly to the Saviour; make the Judge your friend. All this appeared to make no impression on him. I left this gloomy habitation with a heavy heart, reflecting, as I passed along, upon Prov. i. 28: "then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

"22d. I spent the day in visiting from house to house; found a few individuals whose minds were tender on the subject of religion.

"Sabbath 24th. Preached in J——.

"25th. Returned to C——, having visited more than forty families, and walked and rode rising of fifty miles. I hope my labours have not been in vain in the Lord.

"30th. The session of the church met at W——. Two individuals were examined for admission to the Lord's table.

"Sabbath, December 1. Held meeting in the Methodist Church in W——. The sacrament of the Lord's supper was administered to the little flock of Christ in this place. Those, who were examined yesterday by the session, after the administration of baptism to one of the candidates, and the assent of both to the confession of faith, were received as regular members of the church. Some of the methodist brethren communed with us on this interesting occasion.

"2d. Observed the monthly concert of prayer in the village of C——. Some interesting extracts from the Boston Recorder were received.

"9th. Visited an aged member of the church in A——, who is rapidly going to his long home, his home of ages. Conversed and prayed with this aged dying man. He appeared to view death with composure, having a hope full of immortality."

HOME MISSIONARY SOCIETY, LONDON.

On the success of Missionary labours.

"If the great Apostle of the Gentiles, amidst his career of active, honourable, and successful exertion in the cause of Christ, regarded the *prayers* of the Churches as essentially necessary to secure his further progress, it will be universally admitted, that the conductors of Christian Societies should be equally anxious to obtain the supplications of the saints in their behalf, *"that the word of the Lord may have free course and be glorified."*

"Indeed, the Committee of the *Home Missionary Society* gratefully attribute the success which has attended their labours, during the short period of the Society's existence, to this one cause. Multitudes have remembered its objects in their closets, and in consequence thereof, a way has been made for the introduction of the glorious gospel into *hundreds of villages*, and among *TENS OF THOUSANDS* of their inhabitants, who were in a state of the most deplorable and dangerous ignorance; a divine influence has accompanied the labours of the *MISSIONARIES*, and they have thereby been rendered the honoured instruments of taking the spoil from the hands of the mighty. Villagers, renewed by Almighty grace, have increased the joys of heaven, while society around witnesses the power of truth in the holiness of their lives.

"Encouragements like these have urged the Committee onward, and in the full confidence of a lively faith in Him whom they serve, they have expended more than £5,000, with which the followers of the Redeemer, their warm and affectionate co-operators, had intrusted them. And convinced that nothing is now wanting but the pouring forth of a spirit of *PRAYER* in *all* the churches, they renew their appeal; and perhaps no period is more suitable than one like the present, *"when the tribes of the Lord"* have lately assembled to "hear of the great and good things which He is doing in the sight of all the nations." To all classes of the Christian community they would submit their claim,—not for the purpose of abating in the smallest degree their attachment to *Foreign* Missionary exertions,—the evidences of the divine blessing on the endeavours of *their* devoted agents; are too striking to admit thereof, and the spiritual interests of unnumbered millions, yet unsupplied, would then reproach them; *but*, that in the extension of Home Missionary exertions, *into every part of the British Isle*, the sincerity of our supplications for the recovery of a ruined world, may be distinctly traced,—the conformity of our spirits and exertions to the Saviour may be observed,—the impression of unspeakable obligations may appear, so as to be "read and known of all men;" and, in the revival of religion at home, increased resources may be obtained for the welfare of distant lands.

"*TWENTY-TWO MISSIONARIES* are now employed, and other Ministers are assisted, to preach the glad tidings of salvation in

Buckinghamshire—Cheshire—Devonshire—Dorsetshire—Durham—Gloucestershire—Herefordshire—Lincolnshire—Isle of Man—Montgomery—Norfolk—Oxfordshire—Shropshire—Somersetshire—Staffordshire—Sussex—Westmoreland—Wiltshire—and Worcester, to upwards of FIFTEEN THOUSAND persons. There are also about TWO THOUSAND CHILDREN instructed in the various Sunday Schools; and more than TWO HUNDRED THOUSAND religious Tracts have been distributed to those who were, till lately, entirely ignorant of the saving truths which they contain.

“But notwithstanding all that has been accomplished by the Home Missionary Society, in harmonious co-operation with County Associations, it appears that only an *entrance* has been made upon the margin of the enemy’s territory. MANY HUNDREDS OF THOUSANDS OF BRITONS are still outcasts from every spiritual privilege,—“*aliens from the commonwealth of Israel, having no hope, and without God in the world.*”

AMERICAN MISSIONS.

THE Missionary Herald, for January, 1823, contains a “view of the missions under the direction of the American Board of Commissioners for Foreign Missions.” The system of operation adopted by the Board, is considered under two divisions—its HOME DEPARTMENT, and its FOREIGN DEPARTMENT. Under the head of Home Department, are placed the executive officers of the institution, to wit:—

Home Department.—JEREMIAH EVARTS, Esq. at the Missionary Rooms, No. 69 Market-street, Boston, is Corresponding Secretary of the Board, and Clerk of the Prudential Committee. To him should be addressed all communications which relate to the appointment of missionaries and assistants, and to the general concerns of the Board.

HENRY HILL, Esq. at the Missionary Rooms, is Treasurer of the Board; to whom all letters relating to donations, or to any pecuniary concerns of the Board should be addressed.

The following gentlemen compose the Prudential Committee of the Board:—The hon. WILLIAM REED, the Rev. LEONARD WOODS, D. D. JEREMIAH EVARTS, Esq. SAMUEL HUBBARD, Esq. and the Rev. WARREN FAY. Though the committee have not stated weekly meetings, the exigencies of the missions require, that meetings should be held, on the average, about once each week through the year.

In addition to the above, the increasing labour at the Missionary Rooms, demand that there be stated and competent assistants employed.—The establishment at home, must bear some proportion to the number and extent of the establishments abroad.

We have selected the “introductory remarks” and conclusion of

the "view," as containing a concise and eloquent appeal to the Christian public in behalf of the system of missions under the American Board, which we hope will not be disregarded. Our notice of the *Foreign Department* of the Board will be reserved for the *Survey* at the close of the volume.—*Ed. Ch. Herald.*

"THE Board was instituted in June, 1810; and was incorporated by the Legislature of Massachusetts, June 20, 1812. Its beginnings, as is well known, were small, and the anticipations of its supporters not remarkably sanguine: but its resources and operations have regularly increased, till, in respect to the number of its patrons—the amount of its funds—and the extent of its influence, it is entitled to a place among the principal benevolent institutions of the earth. Its patrons are found in all parts of the country; its funds, though small compared with the exigencies of its missions, with the wants of a dying world, and with what we trust they are yet to be, are highly respectable; and it exerts a direct influence upon a multitude of immortal minds, among Pagans, Mahomedans, and Jews; and an influence, both direct and reflective, perhaps upon a still greater multitude, in this Christian land. All this calls for a grateful remembrance, and for devout thanksgiving; but, God forbid, that the Board, or its officers, or missionaries, or patrons, should arrogate praise to themselves on account of it. *He that glorieth let him glory in the Lord. O Lord, righteousness belongeth unto thee, but unto us confusion of faces.*

"The American Board of Foreign Missions, however, can neither claim, nor does it desire, exclusive patronage. There are other Foreign Missionary Societies, for whom there is room, for whom there is work enough, and for whose separate existence there are, doubtless, conclusive reasons. There are also Societies for Domestic Missions, which, by increasing the number and strength of the churches at home, are an important and necessary aid to Foreign Missions. There are, also, Tract Societies, and Bible Societies, and—at the foundation, as it appears to us, of the great system of moral means organized for the renovation of the world—Education Societies. All these are but different departments of the same administration; and have a mutual dependance, and a mutual influence; and perfectly harmonize in their tendency and results. All have claims upon the churches,—claims which are not to be set aside. None have been patronized too much; but some have been neglected to the great detriment of the whole system. This has been the case, more especially, with societies, whose object is the education of young men for the ministry. If past facts will furnish any rational ground for conjecture in respect to what is yet to come, we should suppose that, as a general thing, the great agents in benevolent enterprises, will hereafter be the men, who have been aided, in their preparations for usefulness, by the hand of charity. At any rate, most of the agents, and

missionaries of the American Board of Foreign Missions, have been, at some period of their education, and in a greater or less degree, charity scholars.

"While, therefore, we respectfully and earnestly call upon our friends and patrons to continue and increase their benefactions to that department of the great Christian cause, in which we are engaged; while we bring before them often, and with much importunity, the claims of our missionaries; of their schools; of the heathen population around them; of districts and nations near and remote, sitting in darkness, and from their deep gloom sending forth the entreaty, "Come over and help us;" and of a world in arms against all that is good and glorious—a world, wretched, helpless, but not beyond recovery:—we would be understood as pleading, not simply for our own institution, but for all institutions designed to promote the same general object,—THE GLORY OF GOD IN THE SALVATION OF MEN. We admire that *systematic* charity, which contributes in aid of all good objects, because they are good and praiseworthy; and to each, according to its relative claim. Were the whole patronage of the benevolent given to one object, it would be like pouring the entire waters of a continent into a single river. If we would be truly faithful, we must exercise our judgments. Christian charity is not a blind impulse; but it is characterized in Scripture, as *the wisdom that is from above*,—such wisdom as is in heaven,—which is *pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy*.—Entering upon a new year, we can, therefore, wish our friends and patrons nothing better, (and we desire this wish to be reciprocated,) than that they may be filled with this wisdom, and *may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God:—strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness*. As we commence the year, so we shall probably end it, if, indeed, we end it in this world. How important then, that we rightly commence a year, which may be our last!

"The *superintendence* of this system of missions, as may easily be conceived, involves cares, labours, and responsibilities, enough to make any man exclaim, "Who is sufficient for these things?"—The *support* of the missions,—so numerous are the families and schools connected with them; so remote from the country and from each other; so cut off, generally, from civilized society; and so entirely dependant on the churches, must require great expenditure, and liberal and unremitted contributions. Their *enlargement*—such an enlargement as will bring forward the conversion of the world from a distant age to one near the present,—calls for missionaries and funds, in an unprecedented ratio of increase.—O that the exigencies of a dying world were seen and felt by churches professing to have been washed in atoning blood; and that the

grace of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we, through his poverty, might be rich, did excite in all his professed followers bowels of mercies for millions on the verge of an endless ruin.

THE HARVEST TRULY IS PLENTIFUL, BUT THE LABOURERS ARE FEW: PRAY YE, THEREFORE, THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST. (Matt. ix. 37.)

FROM THE AMERICAN MISSIONARY REGISTER.

SENECA MISSION.

JOURNAL TO THE 8TH OF JANUARY, 1823.

Christmas Visit.

Dec. 25, 1822.—The Christian party were pretty generally collected to-day, with a few Pagans, to receive their Christmas presents. We should judge the number consisted of one hundred and fifty souls. They expressed much gratitude for this attention of the family to them, and listened with respectful attention to a discourse founded on these words: "Glory to God in the highest, peace on earth, and good will to men." The people were informed, that we should always be happy to receive from them an annual visit on this day; but that on New Year, we should not expect a visit from them, as heretofore; but hoped to be permitted to enjoy that day, among our own friends. To this they very cheerfully consented.

Unsuccessful attempt to reconcile difficulties.

Dec. 26.—One of the native women came to the minister, in company with the interpreter, to state her grievances, and to get advice, in regard to her husband; stating that he had gone and left her, and without any provocation. She is the wife of the amiable *Two-Guns*, brother to the Chief of that name, an interesting female, but of an unhappy disposition. I told her that it was proper she should state her grievances, and get advice; but that prudence dictated the propriety of doing it in the presence of her husband, that I might thus be able to give advice to both. As she had no objections to this, the husband was immediately sent for, who came forthwith. They were then both heard, in a very interesting debate, in the presence of one of the principal Chiefs. We were much pleased to find them, in the whole of the discussion, perfectly respectful to each other. We were not, however, able to reconcile the parties. The young man remains inflexible. He says that he is convinced, from repeated trials, that the disposition of his wife is such as will for ever break his peace, if he is compelled

led to live with her, and that although she now desires to be married in the Christian way, yet her object is only to bind him fast, that she may *lord it over him*. He is a youth inoffensive in his disposition, moral in his habits, and, at least, respectful in his views of religion; and from these circumstances, as well as our acquaintance with the character of the young woman, we have reason to believe that his representations are not entirely destitute of truth. The custom of putting away wives, and of marrying others, is an evil prevalent among this people, deeply affecting their temporal comfort, and injurious to the Christian cause. The parties seldom, I believe, bind themselves for life; but the marriage contract is generally dissolved at the option of either. May it please God, who has begun a good work among them, to set aside every barrier to the diffusion of his truth, and the universal acceptance of his law.

Special Council.

Dec. 28.—I requested a council of the Chiefs this afternoon, with a view to ascertain what might be done to check, or remove, the practise of putting away their wives, for reasons not sanctioned by the word of God. They were reminded of the extent of the evil which had prevailed among them so long, and which had been attended with such unhappy consequences. It was then suggested, that if some of the younger Chiefs and men of the tribe would come forward in a public manner, and be married in the Christian mode, the example might, by the blessing of God, have a very salutary effect. To this they replied, that they could now rejoice in the full belief that God had prospered them in their feeble attempts to do their duty, as they had spent the whole of the day before in discussing the same subject; and, what appeared singular, and a matter of rejoicing to them, was, that we had both hit upon the same expedient to remedy the difficulty; and I might rest assured that they were more thankful for the proposal now made to them, than for any thing (to use their own expression) "that had befallen them this many a day." As there were but few Chiefs present, it was thought best to defer the conversation to a fuller meeting.

Monthly Concert, and Adjourned Council.

Jan. 6, 1823.—Met for the monthly concert of prayer. An unusual number were present, of both sexes. The Chiefs and people listened with much attention to some religious intelligence. After the services of the evening, they conversed on the subject proposed to them at the late council. They said, that the result of their deliberations on that subject was, that nine couple of their young men and Chiefs had professed their desire to be married in a lawful Christian manner, for the purpose of putting their own minds at rest, as well as setting an example to the nation. With this re-

quest, we have thought it proper to comply, trusting in God, that, if it will not eventually be attended with good, it will effect no evil. They pitched on Wednesday for the solemnization of the marriage. They concluded by asking whether it would be in our power to gratify their wishes, by preparing a supper for the parties to be married, provided they should find the materials. They were at length told, that we should be disposed to gratify their wishes, as far as it might appear to be proper: that they would, at once, see the impropriety of our devoting any of the funds of the *Board* to such an object; but as they offered to contribute all the provisions for a supper, I would leave it with our females, on whom the burden would chiefly fall, to say, whether it would be in their power to gratify their wishes, in this respect, or not. The sisters having acceded to their request, they left us, exceedingly pleased.

The Marriage.

Wednesday, Jan. 8.—The marriage ceremony has this evening been attended, in the presence of an audience, both Christian and Pagan, with some of our friends from Buffalo, consisting in all of nearly two hundred persons. Afterwards, the marriage guests sat down to their supper, and were waited upon by the young females of our school, dressed in English fashion. Every thing was conducted with the strictest order and propriety.

EXTRACT OF A JOURNAL OF THE REV. S. GIDDINGS.

Religion and Customs.

Among the Pawnees, there are a set of men who claim superior wisdom, sanctity, and power of healing diseases. They are styled *medicine men*, and sometimes *men of the medicine Lodge*, from their living together in a particular manner. They are consulted by the Chiefs, and others, on all matters of importance, and give directions in matters of religion, which are, however, very few. They are, generally, men of experience, and of more than common understanding among the nation.

At their great feasts, these medicine men generally preside, and before they commence eating, make a short speech, in which they thank the great Father of Life, that he has given them game.—They thank also the wood, fire, and water, which are employed in cooking their meat. When a number collect together, and commence smoking, the first they draw into their mouths they blow up towards heaven, the next they blow out towards the earth, and sometimes the third whiff is blown in a horizontal direction. Often, when they cook their provisions, a small piece of meat, or

a few kernels of corn, are taken from the kettle and placed before the fire, as an offering. The design of this ceremony they do not clearly understand, but perform it rather because their fathers did, and because it is customary, than because they have any definite idea concerning it. On commencing any important enterprise, such as a war, or plundering expedition, they say, "Father of Life, prosper me, and enable me to kill and rob my enemies."

Views of the Great Spirit.

They differ greatly in their ideas of the Great Spirit; one supposes that he dwells in a buffalo, another in a wolf, another in a bear, another in a bird, and another in a rattle snake. Thus, every animal, and almost every reptile, is deified. Each one supposes that his deity made every thing; and no one ever kills his deity, or eats any of it when cooked.

FROM THE LONDON MISSIONARY CHRONICLE.

DEATH OF THE REV. DR. MILNE,

Senior Missionary at Malacca.

THE London Missionary Society has sustained a most serious loss by the death of their truly excellent, learned, pious, and laborious missionary, Dr. Milne. His health has long been in a declining state, and the directors were anxious that he should try the effect of a voyage to the Cape, or to England; but he was unwilling to quit, for a considerable time, a station which required his presence, at least till he could with confidence leave his affairs in the hands of competent persons, of which he had a pleasing prospect had he been spared a year or two longer. He, however, took a voyage to Sincapore, and from thence to Pulo Penang, or Prince of Wales's Island. From the latter place, Mr. Ince, one of our missionaries at that station, wrote a letter to the directors, dated June 10, 1822, from which the following information is extracted:

"Dr. Milne arrived here from Sincapore in April last, and remained with us about a fortnight; but finding the heat of the weather in George Town so very great and debilitating, (the thermometer frequently 88 and 90 in the shade,) he removed into the country, to the residence of our kind friend, David Brown, Esq.: Mr. Beighton and I remained with him two or three days at a time alternately. But, notwithstanding this desirable change, he declined more and more daily, and his cough and difficulty of breathing became more and more troublesome. He therefore returned to our house about the 10th of May. He then became anxious to return to Malacca, but there was no vessel at our island about to sail thither. We therefore applied to Mr. Brown, who proposed

writing to His Excellency, the Hon. W. E. Philips, the governor, (who had ever proved himself our friend,) to request the loan of the Government cruiser, the *Nautilus*, to convey Dr. Milne to Malacca. The favour was most readily granted, with an assurance of his Excellency's cordial satisfaction in having it in his power to accommodate so good and useful a man as Dr. Milne.

"Our afflicted brother, accompanied by Mr. Beighton, sailed on the 16th of May, and reached Malacca in eight days. On their arrival, as Mr. B. has informed me, Dr. Milne was much worse. Indeed the captain, the surgeon, and he, feared he would not live to reach the place, but that he would die at sea.

"On Sunday morning, June 9, I received a note from the Governor, informing me that a few days after his arrival at Malacca he expired. This is all the information I am yet in possession of, as I have not yet heard from Mr. Beighton, who, I hope, is on his way back to Penang."

Mr. Ince gives us, in the same letter, an affecting account of the death of Mrs. Ince, the particulars of which shall appear in a future number.

He states, that Mrs. Beighton and children were quite well. He adds, that a few days before the date of his letter, June 10, he had received a letter from Mr. Ellis, one of the missionaries in the South Seas, informing him that the brethren were all well, as were also Mr. Tyerman and Mr. Bennet, and that the cause of religion was flourishing.

The following is an extract from the last letter received by the Directors from Dr. Milne, dated Paulo-Penang, April 17, 1822, a few weeks before his death, which shows how fully his heart was set upon his missionary work.

"As to my own case, I think a great and peculiar uncertainty hangs upon it—there is a *complication* in my disorder. I believe that a long sea-voyage would be useful, and yet I am so tied at Malacca, that I cannot take it. I *must* hang on, till I see persons able to carry on the work. Make haste and send them, or I shall be gone before they come. 'When heart and flesh fail, be thou, O God, the strength of my heart, and my portion for ever.' Pray abundantly for me. The Mission here is doing well. There seems to be a good deal of Christian truth communicated directly to the heathen weekly and daily—a thing of much importance in this stage of our Missions. We are already in possession of many books; but more preaching, catechising, &c. is wanted. The Brethren have set up what I call *The Form of Public Worship*, in the vernacular tongues, by which I mean regular Sabbath services, consisting of public prayer, reading the scriptures, singing, preaching, &c. I consider this a high missionary attainment, and a good sign at a Mission."

FURTHER PARTICULARS.

Letter from Mr. Beighton, dated Malacca, June 10, 1822.

We sailed on Thursday evening, May 16, and arrived at Malacca on Friday morning, the 24th. The wind was contrary most of the way, and Dr. M. became weaker and weaker, so that we feared he would die on the passage. It was his wish, if he died on board, to be conveyed to Malacca, for burial; but this we feared would be found impracticable.

On the Sabbath we spent at sea he appeared to be a little more composed than usual. I was near his couch, and he appeared to be frequently engaged in prayer. On one occasion his petition was, "O God, prepare me for life or death;" adding, with peculiar emphasis, "but death, death! is the thing!"

Many expressions dropped from his lips, intimating that he thought his earthly course was nearly finished. The Lord, however, was pleased to spare his dying servant to see his family at Malacca, where we arrived at the time before mentioned.

Dr. Milne had previously made his will, so that his worldly affairs were speedily settled. It soon became apparent that the time of his departure was at hand. The Dutch physician attended him, and pursued the same course of medicine which had been commenced by Dr. Boyd. The hiccough came on, and continued several days. Dr. Milne did not appear to experience those raptures and joys with which some are favoured on the near approach of death; but his confidence in Christ was thus expressed:

"If I am found in Jesus' hands,

"My soul can ne'er be lost."

About five o'clock on Saturday afternoon, June 1, he was in extreme pain, and exclaimed, "My God, my God, help me!" He was afterwards somewhat more easy, but became gradually weaker; he asked for little during the night, and at half past two o'clock on Sunday morning (June 2) our highly respected friend and brother was released from all his sufferings; and his happy spirit fled to enjoy a glorious Sabbath in the paradise of God.

Thus has the society lost a faithful and laborious Missionary, and four dear children deprived of a tender father.

Upon the inspection of his body, it was found that his disease was wholly pulmonary, and not that of the liver. He had attained his 37th year on the 27th of April last.

REVIVAL IN BOSTON.

It must afford ground of unfeigned joy to the real friends of evangelical truth and vital piety to learn from the following extracts of letters (copied from the *Columbian Star*) that a revival

has commenced and is advancing in Boston, and that the pillars of satan's kingdom in that city—famous for Unitarianism—is beginning to shake before the mighty energy of the word and Spirit of God.—*Pittsburgh Recorder*.

“Andover, Feb. 23, 1823.

“Dear Brother,—If you have not already heard, I will tell you news that will gladden your heart.—Boston, where Christians have so long slept, and error triumphed, Boston is witnessing a glorious display of divine power and grace. About eight weeks since, our hearts were animated with hearing that Christians in that city were awake, and sinners in Zion trembling. Sixty anxious souls attended the first inquiry meeting. The last intelligence states, that it has spread into all the orthodox churches, that some of the Unitarians are affected, that two hundred sometimes attend the inquiry meetings, and that Mr. Dwight stated last Thursday morning, that the prospect was more promising than ever. They constantly repeat the cry, “brethren, pray for us.” About the first of January, a pious and promising youth of the Academy in this town was suddenly called into eternity. This voice of Divine providence was not in vain—as by a simultaneous shock, almost every heart seemed at first affected—deeper solemnity was seldom ever witnessed.—Thirty were previously pious; of eighty, others some reckon thirty, others only twenty, that gave satisfactory evidence of being born again. It is now vacation with them. Several others in this place are hopefully subjects of the work.

A few weeks since I had an opportunity of visiting Westborough, where I taught school last winter. The conference meetings that were adopted a little before I closed my school, were attended with very happy results. Twelve of my scholars indulge a hope—some of them the most engaged Christians I ever saw—many others are very anxious.—They reckon about eighty, who have a hope. Some of the most violent opposers are brought in, and the mouth of opposition completely shut. Christians are constant and fervent in their prayers, and labouring with united efforts for the salvation of souls. The work appeared gradually and happily advancing. In Shrewsbury, an adjacent town, the work has recently commenced; forty were reckoned among the converts, and the work is going on with power. You will rejoice to hear that God is thus magnifying his grace, and building up the church. You cannot forget to pray that the work may continue, not till it has embraced all in these several places;—but till it has spread through New-England, and to the remotest corners of the world.”

In addition to the preceding particulars, we find the following remarks in other letters from Boston.

“The whole aspect of things seems new. The strong holds of the

enemy are beginning evidently to be shaken, the tokens for good are various and almost innumerable, and every thing seems preparing for a great work. In the old South church, appearances are encouraging. Mr. Wisner is greatly encouraged by his prospects.

"Mr. Dwight meets his Bible class once a fortnight. It numbers considerably more than 203, and is composed of youth from several congregations. Mr. Wisner has also a Bible class, and so has Mr. Wayland, a Baptist clergyman, and Mr. Fay, of Charlestown."

From a member of one of the Baptist churches in Boston.

"The Lord is with the Pedobaptists in this city. There are about three hundred inquirers and sixty converts; meetings are held every night, and almost every day in the week. The Baptists begin to awake, and there are some anxious inquirers among us. The brethren begin to take down their long neglected harps, and to tune them anew to the Lord. There has been great searching of hearts, and some backsliders are reclaimed, for which we ought to thank God, and take courage. We have, as a church, for a long time been too cold and neglectful of our duty; but we have reason to believe that the Sun of Righteousness is rising upon us, with healing in his wings. I hope it will not be long before I shall have the pleasure of informing you of a powerful work among us."

TO PATRONS.

THE Editor of the *Christian Register* is sorry to be compelled to state to his friends, that the number of subscribers falls far short of meeting the expense of his work. Unless they are doubled, or very near it, the work must stop at the close of the year. He is happy in having received the warmest assurances of the value of the Register, and approbation of the manner in which it has been conducted; nor can he suffer himself to think that the public sentiment of the west will not support a Magazine such as the Register. Those who are friendly to the work are respectfully and earnestly solicited to use their exertions to procure subscribers, and to send in their names during the next month, that we may know what course to pursue. If any of the present subscribers intend to decline taking the work another year, they will please to give us notice before the first of June.

All persons who have not paid for the year that will close with next month, are requested to do it. Three dollars and fifty cents will be received if payment be immediately made, if not it will be four dollars.